

# U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
SCIENCE, AND ARYAN LITERATURE.  
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## DREAMS.

M. Henri Bergson is still at that enviable point of popularity where his every utterance is welcome by the applause of those who think they think. It may be remembered that some few years ago the same position was occupied by Nietzsche. A doctrine of the superman and of the divinity of a colossal selfishness could only have issued from one of the world's greatest thinkers. That, of course, was obvious. Moreover, it was a comfortable doctrine, easy to understand and still easier to practice. In fact most of us were practicing it without noticeable effort. But now Nietzsche has been relegated to the shadows and Bergson has taken his place. We are still lost in amazement that humanity could have reached even its present point in the absence of the light of the Bergsonian philosophy.

M. Bergson's latest work is a little volume on dreams, translated by Professor E. E. Slosson and published by B. W. Huebsch. Dreams, we are told, are memories that have escaped from the limbo of the sub-consciousness. Actually we remember everything that has ever happened to us, but the vast mass of memories for which we have no immediate use are pushed into the background and stored in the ordinarily inaccessible warehouses of the sub-consciousness. Only those needed in the immediate business of life are released by the waking mind. But the mental sentry goes off duty, so to speak, during sleep, and then these buried memories flood up into con-

sciousness and produce our dreams. It is an ingenious theory, and if we could understand precisely what M. Bergson means by the sub-consciousness we might find in it some portions of occult truth. But we should still have some questions to ask. For example, we should ask why the dream consciousness is sometimes superior to the waking consciousness, as, for example, in the case of Coleridge when he wrote *Kubla Khan*. We should ask also why some dreams are prophetic. Moreover, we should like an explanation of the process that governs and regulates this discharge into the mind of buried memories, and that causes the dreams of one man to be sensual and of another spiritual. Or is it all accidental and insignificant?

It is strange that the Bergsonian and other philosophers of the kind should so shrink from the logical deductions of their own contentions. Bergson, for example, is honorably eminent among modern thinkers in demanding the presence of law and purpose as underlying all the phenomena of nature. What, then, is the law and purpose that is served by this tenacity of consciousness in preserving the memory of every experience ever encountered? For the memory of every experience is certainly preserved. That fact is now admitted by science, although unsuspected by science when H. P. Blavatsky wrote "Isis Unveiled." H. P. Blavatsky compares consciousness to a photographic plate that makes its record with even the briefest of exposures. No event of life, however seemingly

trivial, can escape the photography of consciousness. But why? What purpose or law does it serve? What is its place in the scheme of things? Why does not Bergson face his own conclusions? Why do not the psychical researchers face theirs?

Is it not evident that character is wholly the creation of memory? Indeed, may we not go further and say that memory in the broadest sense of the term is actually the motive force behind evolution? Even Haeckel, momentarily bombarded out of his materialism by the artillery of unescapeable fact, is forced to assume that atoms are guided by memory in the selection of the successive forms in which they find a place. It is the memory of the atoms that prevents retrogression, that forces them onward to finer and more complex forms. Every atom in nature contains within itself—may we say in its astral atmosphere?—the memory of all experiences through which it has ever passed, and it is this memory that compels a forward and forbids a backward movement. If we are to postulate a sub-consciousness in man that stores the record of all these experiences why should we not postulate a sub-consciousness for the atom, since obviously the propulsive process is the same? Man and atom alike are impelled to selective motion by their memory of past experiences, that is to say by their character, and this memory is stored in the astral light. Active memory is the reading of those astral records. But the records are there whether we can read them or not in terms of the brain mind, and they may and do impinge upon consciousness in unrecognized ways. They may become legible during sleep and so produce dreams, but the enormously complex phenomenon of dreams is not to be explained by a single hypothesis. The astral or record plane is but one of many to which the liberated human consciousness has access during sleep. Returning to the waking state, to the life of the material brain, it may be that consciousness has to discharge many a precious cargo of spiritual knowledge because they can not pass the wardens of the gates, trained by the selfishness of thought to reject them. What a lot of time the psychical researchers would save themselves if they were to adopt the ancient teaching of the astral plane with

its infinite records. But doubtless they will "discover" this in due time, and they will then be able to theorize on some more satisfactory basis than the rejection of most of the salient facts. They will then see that every atom in the universe is doing precisely what man himself is doing—experiencing, and moving on in the light of that remembered experience.

They would of course be compelled to see something else, too. Recognizing that character is no more than the spiritual memory of past experiences, they would be compelled to admit that this memory is something vastly greater than they have supposed, and that inasmuch as the atom preserves its memory of all the forms in which it has participated, and that it could "evolve" in no other way, so also man has preserved the memory of all his past experiences and is acting under that force. The character with which he was born must also have been the creation of accumulated experiences. It must be the sum total of his spiritual memories, the balance struck between the things that he has learned and those that he has yet to learn.

Possibly M. Bergson will one day be impelled by his own reflections on dreams and memory to go further afield than he has yet ventured into the realm of spiritual law. He need not trouble to acquire further facts for such a purpose. He has already enough. Since nature is a unity, since there is actually only one law and one purpose, no more is needed than a courageous advance from any point whatsoever of ascertained fact along the road indicated by logic and necessity. There, indeed, we have a sort of golden key to all occult research. Given the basic principles of the One Life and the One Law, there is no single fact in nature that will not lead us to a comprehension of the whole. Nothing, then, can be too small to be the greatest thing in the world. Nothing can be too insignificant to signify everything.

### SCHOLARSHIP.

The object of scholarship, the object of all knowledge, is to understand, is to comprehend, is to know what the need of mankind is. That is the reason, ladies and gentlemen, why scholarship has usually been more fruitful when associated with religion; and scholarship has never, so far as I can at this



### WISDOM FROM THE "SECRET DOCTRINE."

The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they have now become a new Race, and many new nations.—*Vol. II, p. 465.*

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one Race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral, and physical—is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system.—*Vol. II, p. 525.*

In the Cycle of Initiation, which was very long, Water represented the first and lower steps toward purification, while trials connected with Fire came last. Water could regenerate the Body of Matter; Fire alone, that of the Inner Spiritual Man.—*Vol. II, p. 598.*

One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of Sandhya." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species."—*Vol. II, p. 621.*

This number (seven) is closely connected with the Moon, whose Occult influence is ever manifesting itself in septenary periods.—*Vol. II, p. 629.*

Evolution is an eternal cycle of becoming, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal, and centrifugal Force are directed toward one point—*Man*.—*Vol. II, p. 179.*

Creation is but the result of Will acting on phenomenal Matter, the calling forth out of it the Primordial Divine Light and Eternal Life.—*Vol. II, p. 183.*

The terms "mineral," "vegetable," and "animal" Monad are intended to create a superficial distinction; there is no such thing as a Monad (Jiva) other than divine, and consequently having once been, or having in the future to become, human. The latter term has to remain meaningless unless this difference is well understood. The Monad is a drop out of the Shoreless Ocean beyond, or, to be correct, *within*, the plane of primeval

differentiation. It is *divine* in its higher and human in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—but a Monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms.—*Vol. II, p. 196.*

### MERIT.

A fact to be learned and held to through every moment is that nothing is little or unimportant. By this thought, man, in whatever position, gravitates to the lofty level of his position as "the lord of earth." Guided by the consciousness of this truth and assured by that knowledge that evolution is a single process we establish ourselves as a force that moves in every act and at every moment toward the mainsprings of the whole. There is no longer any question as to how to perform an action, for there is only one way, our best for the well-being of that whole, and without more concern. There is no longer any question as to what to perform, for there is only one thing—the next thing; and the next thing, be it the humblest of the daily routine, has in it as far as we are concerned the responsibility of the whole. The giving of a cup of water in the spiritual bond of sympathy may weigh more in the balance as an impetus to the true evolutionary process than the leading of an army or the delivery of a learned address before the associated scientists of the age.

How many of us are too small to see this, and with the eyes of crusted materialism, regard as great only such displays as the idle world would be wont to hail for its brief hour? For this and this alone is the mad struggle amongst men. Thus we hope to push forward to some self-styled seat of honor and meanwhile listen to the cowardly muttering of envy's criticism at what we deem the worthier tasks of the more favored ones.

Now it may be that in the great scheme it is just as important for a certain species of sea-gull the world over to breed and tend their young as it is for the statesmen of a nation to attend to the affairs of the state. Who can say? And by what standard can these things be measured? If we try to find a scale of relative values we find ourselves in a maze of infinite variety as endless as it is incomparable. And if we stipulate for a uniformity of purpose in a well-ordered whole is it wide of the mark to infer that the humble janitor who understands this fact and applies it has in his broom a sceptre as worthy as any?

## REINCARNATION.

The real evidence for reincarnation rests neither upon testimony nor upon revelation. There can hardly be any other testimony than an individual memory of past lives, and while there is plenty of this and to spare—of a sort—it is valid only for those who profess to have such a memory. And revelation has been so grossly misinterpreted and abused that we can hardly wonder that the world has learned to look upon it askance.

But an attention to the facts of life must bring with it a conviction denied alike to testimony and to revelation. Even the most cursory survey of events and of their effects upon character must speedily satisfy us that nature has some plan with regard to the individual, that there is some force constantly operative within him that urges him toward a certain course of conduct and that warns him against any deviation from that course. We have agreed to call that force by the name of conscience, and because it is among the most familiar of all inner phenomena we are content to accept it without attention or analysis. We need not stay now to ask for a definition or an explanation of conscience, since that belongs to another branch of inquiry. It will be sufficient to note that conscience seems to be an intelligent force that continually pleads with us for a definite line of conduct which is necessarily different with different individuals in accordance with their respective development and moral vision. Now character proceeds from habitual conduct. Character is no more than an acquired tendency to act in certain ways, just as the character of the thief is an acquired tendency to steal when opportunity presents itself. It is then evident that conscience is endeavoring to build in each individual a certain kind of character, and we need not hesitate at all to determine what kind of character that is. It is the ideal character, the habit of attention to the interests of others, altruism, and a lofty morality. The voice of conscience follows implacably upon our acts and thoughts, and by it we know whether those acts and thoughts are consistent or inconsistent with that ideal character which conscience has evidently designed for us. The former is rewarded by happiness, the latter by unhappiness. But the quality of every act and thought is instantly measured by that yardstick of the ideal character which is always visibly before us.

Now it is evident that we all came into the world with that plan of character building partly completed and partly uncompleted.

It is equally evident that we go out of the world with the work still unfinished. While we are in the world we see the work going on, however slowly. We see that experience adds stone after stone to the edifice of character that must surely one day be four square and perfect, reaching from earth to heaven. When the stone is badly shaped or badly laid we hear the reproaches of conscience. When it is well shaped and well laid we hear the applause of conscience. Evidently the plan is as precise as the blue print of an architect. Even when we willfully deviate from it we have an uneasy feeling that at some time or other it must be reshaped and relaid. That, indeed, is precisely what must happen.

Now since nature has evidently set herself to the work of building a perfect individual character, since we can actually see her at work in our own lives and in the lives of those around us, we may reasonably ask when this task was begun and when it will be finished. When the curtain rose at our birth a certain character came upon the stage with us, and almost at once we began to change it and add to it by experience. Conscience is the character builder, and experience is the tool with which conscience works. But where did we get the character with which we were born? Was that also the handiwork of conscience and experience, the sum total of the successes and failures of conscience? It must seem so, since nature does not work sometimes in one way and sometimes in another. She does not sometimes build character by experience and at other times by heredity, for example, even if heredity could explain the phenomena of character, which certainly it can not do. The character that results from the experiences of this life that we are now living is no more than a new tier of bricks on the wall of a half-finished house. Those other tiers of bricks upon which it rests must have been laid in the same way and under the same conditions. And the fact that the walls are rising tier by tier, however faultily, is proof that the structure will one day have a roof and a coping-stone, also constructed in the same way, under the guidance of conscience, and in accordance with the blue print and the plan that is never wholly out of sight to the inner vision.

Therefore it seems evident that since character is now being built by the experiences resulting from contact with our fellow-men it must have been begun in the same way and under the same conditions, that is to say in other lives upon earth. And similarly the work must be continued here and not else-

where, just as the sight of an unfinished house is proof that the workmen have already been there laboring upon it and that they will come back to labor on it until it shall be finished and perfect.

### AN AUTOBIOGRAPHY.

Those who are still unaware of the extent to which Theosophy is saturating the thought of the world and appearing in all sorts of unexpected places would do well to acquaint themselves with a book called *Midstream*, written by Mr. Will Levington Comfort. The author tells us that he is thirty-five years of age, and as he has already taken rank among the two or three front rank fiction writers of America we may expect even greater things of him before he reaches the threescore years and ten that can hardly now be considered as the span of human life. Mr. Comfort is the author of at least three novels that will not soon be forgotten, all of them saturated with mystical thought and with a certain intensity of moral purpose that is probably quite unique among the storytellers of the day. And now he gives us this autobiography that will appeal to many reviewers as the best of its kind that has yet seen the light.

With the incidents of Mr. Comfort's military and journalistic career we need not concern ourselves, but there are certain passages that come toward the end of the volume that are of a marked theosophical interest. He tells us of the following incident that occurred while he was working for a Detroit newspaper:

One day in the lower hall of the newspaper building, an editor of the paper drew me aside and asked in the manner of dark secrecy:

"Where do you study Theosophy?"

"I don't," said I.

"You write it."

I asked what it was. He thought I was joking, but finally said:

"The articles of yours which they run upstairs are pure Theosophy. You preach reincarnation in every line."

He promised to bring me a book of Theosophy. I fell to thinking of the effects of talks with Grant W. in Asia. He was familiar with Hindu literature, but I thought of him as a blend of Christian-mystic and anarchist. As for reincarnation, it seemed to me beyond discussion. I had only to identify the word, in order to realize that it meant something which was already a conviction—something that had broken forth from within, when I passed through the native quarter of Chifu that day. I have never undertaken to explain the process of our various rebirths upon one cohering line of spiritual

identity; but with me, something of the sort is settled, and forms the basis of all thinking; so completely established that I often forget to explain. . . .

During these months I met M. R., a Detroit young woman, the resources of whose wisdom and good taste are apparently as inexhaustible today as they seemed to me then. I read more of the straight Hindu literature toward the last: some H. P. B., but treasure the *Bhagavad Gita* out of it all. . . . H. P. B. needs no sanction of mine, nor am I yet ready to furnish one; but red or yellow or white, there is certainly a solar quality and dimension to that woman. She is yet far from culmination—hardly lifted above the horizon mists.

Elsewhere the author speaks of human evolution and of "the splendid fusing of the mortal and the immortal in man which the Bo Tree symbolizes":

All the progress of the individual is toward this liberation of consciousness; this transfer of the office of consciousness from the animal to the angel; the fusion in one being of the divination of woman with the militancy of man; the union of spirit and flesh which means the end of self-consciousness and the beginning of world-consciousness; finally which means the glorious integration of spiritual life that prompted the inspired Lao-tze to say to his people: "I shall be standing at the gate until the last one has passed through."

A few pages further on Mr. Comfort reverts to the same idea when he says that man's attitude to death in the midst of the life of the body is a certain indication of the spiritual force which animates him:

Man's illumination in the flesh is the transfer of the consciousness from the body to the soul. In making this transfer an eternal identity is fixed. "The guest has arrived." This transfer takes place when the receptivity of the mind has reached a certain fineness. The body and brain must first be mastered; the life currents must turn outwards in service to men before this mastery is established, and before the superb spiritual replenishment can be received. The high graciousness of the plan is that we are none alike. It is best through finding our own special task that the self can be subdued.

The mastery of the lower self is the theme to which the author constantly refers. It is always the price that must be paid for the spiritual consciousness. The greater the service to others, the greater the replenishment; the greater the replenishment the greater the service again:

Ahead on the road are the world men. . . . The conscious, intensive cultivation of the human spirit is just beginning. Obedience to exterior voices is the way of falseness and disorder. The perfect beginning is the mastery of self, its most obvious errors

and perversions. First the mastery of the body; then to still the voice of the brain, which in the world-man is not his creative centre, but the instrument of his creation—the receptive surface for his inspiration. Your brain is a babbling child; your soul is like a prophet walking in the garden. The prophet turns, enters your house with inspired face, bringing a message for you—for you alone. The continued whimpering nothings of the child distract the prophet's intention, and he departs without leaving the revelation. You must still the voice of the brain to hear the deeper, the unerring voice.

There is much more of the same kind of a marked value, not only for its suggestiveness, but as evidencing the spread of theosophical ideals. And it may be said that Mr. Comfort stands alone among the writers of today, not in his use of those theosophical ideals and teachings—for there are many who use them—but in his avowal of their source and in the tribute that he lays at the feet of H. P. B.

### HOW EARTH WAS FORMED.

Q.—Does science know or can give an account of what did our earth look like when it became a member of all of the bodies that exist in the universe?—Malcolm J. Larsen, 1430 Eleventh Avenue, East Oakland.

A.—The earth did not look like anything until it began to emit light. My theory is:

Mind created one electron, then another, and so on. A row of electrons one inch long, if they are in contact, would contain 12,700,000,000,000,000.

When created they did one of two things—they were forced by mind to revolve around each other with immense speed, or they began to revolve themselves. There is no escape from this statement.

My only reason—printed during each twenty-four hours for ten years—is that the electrons are carefully counted before they begin to revolve. Within the entire range of all human experience mind only is able to count. The instant electrons begin to revolve atoms named matter appear in cosmic space. At present eighty-nine kinds are known to chemists.

Each atom of each kind contains the same set, fixed, and changeless number of electrons. A human would surely make mistakes in counting, especially when the number of electrons in each atom runs up to more than a hundred. But original mind has not made a mistake. If there is any other entity, agent, force, or power possessing the very remarkable attribute of being able to count or determine eighty-nine different sets of num-

bers, and without error, I would indeed be glad to know what it is.

One atom was directed or caused by mind to revolve around another, or began all of itself. Mind directed or caused, as the atoms were first counted or numbered with absolute accuracy. Then outside mind counted, or electrons can count. My theory is that outside mind did, and now counts and numbers all electrons that are at present revolving. But I hope I will never believe this: I want it to be a theory until I absolutely know it. I fear all beliefs as I do alcohol or any other poison.

When two electrons first made one revolution around a common centre between them the first molecule of matter appeared in space. One of these molecules became the centre of the body named the earth. For the molecules attract others and build all of the eighty-nine kinds of matter—called elements. One molecule attracted another to it, and the other attracted that.

The earth, moon, sun, began that way. We know that there are at the very least 100,000,000 suns; there may be billions or trillions. We know certainly of eight worlds and twenty-six moons here close to our small sun, forming the solar system. But if there are trillions of suns, then there may be quadrillions of worlds and moons. But our local eight worlds and twenty-six moons are all that we can see in huge telescopes.

Molecules form into small meteors, and millions still keep falling on the earth daily, thus making the earth larger. No molecule can now be seen in any microscope, but it does seem that the new ultra-ultra-violet-rays-energy-micro-photo microscope is now approaching the molecule.

Then our earth began with the falling together of molecules, then excessively small masses, until they became large as small pin-heads, and then they are called meteors; and thence up and up in size until the twenty-two-ton meteor hit our earth. I saw it at the fair in Portland, and hope that they will get it for the fair in San Francisco.—*Edgar Lucien Larkin in San Francisco Examiner.*

The general impression produced by known facts is that directive influences are the permanent influences at work building living tissues.—*Professor H. E. Armstrong.*

That which shows God within me fortifies me. That which shows him without me makes me a wart and a wen.—*Emerson.*



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## MATERIALISM.

The Self-Reliance League intended to vivify the Japanese nation and to destroy the "blighting force of materialism" has been started in Tokio under distinguished auspices and with full assurances of moral and financial support. The objects of the league are outlined as follows by one of the leaders of the movement:

The sway of materialism in Japan is almost killing the national spirit of Bushido. We must have a spiritual force to vivify the nation, a moral determination to resurrect the upright national character. Each individual must be given the spirit of independence and self-respect, at the same time respecting others. We desire to create a new force in the moral atmosphere of the people. Our movement will begin with individual character building, but it will stop at nothing. We will insist on strict morality in commerce, politics, and every branch of natural activity. We are determined, all of us, to devote our lives and property to this great work of purifying, reforming, and reconstructing the national character. The movement will be pushed on with religious fervor and reverence, and we will carry on a campaign of education with military precision and effectiveness, through the press and from the platform.

Perhaps white men are equally anxious to reform their respective nations, but their favorite methods are to pass imbecile laws for the purpose of compelling other persons to adopt some particular code of external behavior. A movement that is to begin with individual character building may not be spectacular nor so gratifying to those afflicted with inflammation of the ego,

but it has the advantage of being the only method that can be adopted with the faintest hope of success.

## A NEW DEPARTURE.

It seems that the psychical researcher is now prepared to advocate the use of drugs for the purpose of summoning forth the powers of what he calls the sub-conscious self. Professor Erskine of London, in the course of a public lecture, tells us that "we now know scientifically that the more perfectly the functions of the brain are suspended the more exalted are the manifestations of the subjective mind. . . . We find where the true artistic temperament is manifested in works of art, such as painting, music, and poetry, that drugs are often taken to annul the conscious mind and obtain the impressions required. This was known to be a fact in the case of Coleridge, and he was only one of the many who resorted to artificial means to bring about this state of sub-consciousness for the ideal work." Possibly this may explain some of the aberrations of the psychic researchers themselves. Certainly they can hardly be accounted for by the more ordinary hypotheses of silliness. But in what way is it possible to characterize the recklessness of such a suggestion as this or the fatuity of believing that consciousness can be raised by means that are already recognized as one of the great moral curses of the day. If "ideal work" is the product of narcotic drugs it is strange that there is not more of it in our midst. Presumably

we should henceforth seek our poets, artists, and litterateurs among the furtive and shrinking human wreckage that now marks the progress of the drug habit.

### A PARODY.

H. P. Blavatsky once recommended the establishment of theosophical magazines in order to remove popular misconceptions of theosophical teachings and to correct the caricatures of those teachings that are sometimes put forth by irresponsible or misinformed persons. In pursuance of this object our attention has been called to some remarks made in public by a gentleman who is described as a "prominent Theosophist" and who has been giving a series of lectures on occultism. This gentleman is widely quoted as recommending the cultivation of what he calls astral sight, and among other advantages that are supposed to accrue from this acquisition he tells us that lovers "could read men's souls in a glance by seeing the soul colors which make the astral body," and that there would then be "more happiness and fewer divorces." To say that this is not Theosophy, that it is the very antithesis of Theosophy, seems hardly adequate to the occasion. Let us then say that it is repulsive and pernicious rubbish.

### PROGRESS.

Two commentators upon Western civilization have just come to the front with volumes full of a grave but kindly criticism that hardly conceals the ironic laughter behind the printed word. Wu Ting Fang, lately Chinese ambassador to Washington, asks us if we are sure that we have found the right way to live, if we are actually extracting happiness from the chaos and fever of our cities? Happiness, it seems to him, can come only from some philosophy of life that gives confidence, tranquillity, and mutual service, that cools the fever of passion and takes the edge from greed. He found no such philosophy in America and he found hardly even pretense of happiness. Would it not be well, he suggests, that missionaries should be sent to America from China in order to teach the art of living, the art of being happy?

The second critic is Professor Ferrero, the celebrated Italian historian,

He writes a comparison between ancient Rome and modern America, and while he disclaims ability to pass a final verdict on the reality or the extent of the "progress" on which we so pride ourselves, he leaves the vivid impression upon the mind of the reader that it was better to be an ancient Roman than a modern American, and that if we have advanced in some directions we have unquestionably retrograded in others. He finds that the spirit of fraternity has waned, that class and caste hatreds have increased, that there is far less real democracy, and that the race for a purposeless wealth bids fair to extinguish happiness. And what, he asks, must the end of these things be? Of what value is a material splendor that has been won at the cost of morality, and what conceivable compensation can there be for a loss of the sense of right and wrong? Where shall we be when all men have learned the shameful lesson that nothing must intervene between the individual and his material advantages, when we throw off even the semblance of virtue, when life becomes no more than a war between the various grades or degrees of falsehood and cunning? That is indeed the goal toward which we seem to be advancing, and we have only to look at ancient Rome to see the answer that nature herself has never yet failed to give to such questions as this.

It may be that both Wu Ting Fang and Professor Ferrero are arguing from the insufficient data that always tend to pessimism. Realities are not always indicated by sound and fury, and the headlines of our newspapers are but an illusory reflection of the national life. In spite of all our hard and crushing materialisms there is a great and growing volume of spirituality and of idealism in our midst. Theosophy has already laid its hand heavily upon the thought of the day. In science we see a veritable revolution, and the movement is always toward the occult philosophy. Organized religion is turning dismayed from the quicksands that surround it and that threaten to engulf it. Among the more or less inarticulate masses of the people there is a persistent search for the truths of life, and it is an honest search that will not fail of its reward. The presentation of basic theosophic philosophy meets with practically no resistance

among thoughtful persons, and even the great popular newspapers are beginning to see that a new demand has arisen for a discussion of occult philosophy and that it must be gratified. So far the new order of thought is not an aggressive one. To a great extent the field is still held by the impudences of the old science and the old religion, but there need be no doubt that their sun has set. Whether the divine science will be able to hold back the calamitous karma of ages of materialism with its cruelties and its crimes remains to be seen, but at least we may know that no effort is or ever can be wasted. There is not a seed that can lie ungerminating in the ground, not one effort that will be without its fruit of fraternity and therefore of racial happiness.

### WISDOM FROM THE "SECRET DOCTRINE."

All these allegories point to one and the same origin—to the dual and triple nature of man; dual, as male and female; triple, as being of spiritual and psychic essence *within*, and of a material fabric without.—*I'ol. II, p. 30.*

Mercury receives seven times more light and heat from the Sun than the Earth, or even the beautiful Venus, which receives but twice the amount falling on our insignificant Globe.—*I'ol. II, p. 31.*

Science teaches that Venus receives from the Sun twice as much light and heat as the Earth. Thus this Planet, precursor of the dawn and twilight, the most radiant of all the planets, is said to give the Earth one-third of the supply she receives, and has two parts left for herself. This has an Occult as well as an astronomical meaning.—*I'ol. II, p. 32.*

As Venus has no satellites, it is stated allegorically that Asphujit (this "Planet") adopted the Earth, the progeny of the Moon "*who overgrew its parent and gave much trouble*"—a reference to the Occult connection between the two. The Regent (of the Planet) Shukra loved his adopted child so well that he incarnated as Ushanas and gave it perfect laws, which were disregarded and rejected in later ages.—*I'ol. II, p. 36.*

Venus or Lucifer . . . the Planet, is the light-bearer of our Earth, in both the physical and mystic sense.—*I'ol. II, p. 36.*

The two (Venus and the Earth) are called "Twin Sisters," but the Spirit of the Earth is

subservient to the "Lord" of Sukra. . . . All antiquity . . . represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The Esoteric meaning of this is the Earth fallen into generation.—*I'ol. II, p. 33.*

Venus is the most Occult, powerful, and mysterious of all the Planets; the one whose influence upon, and relation to, the Earth is most prominent.—*I'ol. II, p. 33.*

The Third Humanity . . . is said to be under the direct influence of Venus "*the 'little sun' in which the solar orbs stores his light.*"

### THE MEANING OF LIFE.

It is more or less generally accepted that the soul of man is immortal. There are very few who in their heart of hearts believe that the soul perishes with the body. But where is the soul before we are born, and where is it after we die?

Modern theologians carefully avoid discussing this problem, finding their audiences, as a rule, too intelligent to believe in the cruelty of a God who dispatches to eternal torment some 1,000,000,000 human beings every fifty years or so.

There is a more satisfying theory to account for the whereabouts of the human soul before birth and after death than that of mediæval dogmatism, and that is the teaching of reincarnation or rebirth.

According to this teaching, man is born, not once, but many times. After having completed his evolution in the animal kingdom he incarnates first as a primitive human being, then gradually evolving, through many births, to the present state of development, which is only half way up. Between each death and subsequent rebirth there is a period of rest varying from 200 to 2000 years, during which time spiritual digestion takes place and the life's experience is transformed into characteristics to be carried forward to the next incarnation. These characteristics are inherent in the newly born child and with judicious training the good ones may be strengthened whilst the undesirable ones may be kept in the background. This is the entire value of moral education.

The reason why, as a rule, we do not remember our previous existences is similar to the reason for not remembering our birth. But in a number of instances one or more incarnations have been remembered, and when we shall approach the end of our evolution as human beings, all our past lives will stand

out in our memory as the days of the present.

Reincarnation works hand in hand with heredity, the soul being naturally attracted to such a physical body as will be best adapted to express its various tendencies, as oil will be attracted to oil and water to water in a vessel containing both. Thus if evil traits are developed and not kept in the background by the will of the individual or by a thorough education and training, they carry their own punishment in the consequent results, and the person will be wiser next time.

So we evolve higher and higher with each birth, until perfection is reached.

Then we assist those of our human brethren who have not yet reached those heights, as we are being helped now by those who already have.

E. A. P.

### THE MIND.

*Why is the Mind referred to as the "slayer of the real"? In other words, why should the Mind as we know it be regarded as inimical to spiritual knowledge?*

We are taught that the human mind or the brain mind is a ray projected into the brain by the Higher Mind or Manas. Its rightful mission is to experience, to act as the messenger for the Higher Mind, and to transmit to its source the results of its experience. Now if the brain mind were to remain conscious of its source, if it were to concern itself only with its duties as messenger or ambassador it would no longer be the "slayer of the real" nor would it be inimical to spiritual knowledge. But instead of remaining in conscious contact with Manas it has set up a false individuality of its own, imagining itself to be the real man and concentrating its energies through the sense channels upon the material world. Manas, or the Spiritual Mind, is thus deprived of its messenger, and of the experiences that should be transmitted to it, and although it may succeed in retaining a partial hold upon the mind through the agency of conscience it none the less suffers through the neglect of its representative in the physical world. As a rough analogy we may imagine a man who sends a messenger to another part of the city in order to gather certain information. But the messenger is attracted by the sights and sounds of the street and forgets his mission, with the result that his employer suffers through his neglect. Or he only partially performs his duty and returns with very inadequate results. That is precisely the position of the average mind, which pays only cursory

attention to conscience as a matter of little import and concentrates its main energies upon the life of the senses and of personal acquisition. Now the messenger who forgets his mission is not only useless, but a positive obstruction, and it is in this sense that the brain mind may be said to be the "slayer of the real" and inimical to spiritual knowledge. But if the brain mind were reminded of its source and were compelled to concentrate itself upon the performance of its duty it would then cease to be a hindrance and it would in fact become reunited with the Manas that sent it forth. This goal of reunion may be said to be the one immediate purport of occult effort, and therefore success depends first upon rigid attention to conscience as the link between the higher and the lower minds, and secondly upon the control of the mind so that it shall no longer be entangled among objects of sense enjoyment.

### EVOLUTION.

*Is it correct to say that the idea of evolution supposes the existence from the beginning and in latency of all the phenomena that now exist?*

Of course it is. Nothing is created. Evolution means unfolding, like a flower from a bud. The flower must be already in the bud, and in the seed, or there could be no flower. The answer must be in the affirmative even from the purely materialistic standpoint. Science tells us that the world once existed in the form of slime, and the metaphysician will tell us that before that it must have existed in the form of incoherent atoms. At some later period there were a few forms of vegetation and of animal life. Now we find an almost infinite variety of forms, including the brain and nervous system of man. Unless we can suppose that something has been added to the universe—a contradiction in terms—we are compelled to assume that all the forms that now exist were always in existence potentially from the beginnings of material evolution and that all these forms must be due to the constant rearrangement of primordial atoms under some stress that materialism does not explain and that it is very unwilling to talk about. And since science now tells us that all atoms, or rather electrons, are identical one with another, we must also assume that all potentialities are eternally latent in each and every atom, which is indeed the fact. The materialist must therefore admit that the mind of a Plato, for example, is eternally latent in each and



every atom that makes up the universe, and this, once more, is literally the truth. The whole of material evolution consists of the perpetual rearrangement of atoms under the stress of the consciousness of those atoms, indeed we may say of the memory of those atoms, since even Haeckel is forced to ascribe memory to the atoms in order to account for their orderly and progressive movements toward higher forms.

### VIBRATION.

*Theosophical books contain frequent references to the vibrations that produce sound, light, heat, etc. What are the rates of these vibrations, and are we to suppose that the only difference between sound, light, heat, etc., are in their respective rates of vibration?*

The following are some of the vibrations per second for which you ask: Sound, 16 to 32,768; Electricity, 33,554,432 to 34,359,738,368; Heat, 70,368,744,177,644 to 281,474,979,710,656; Light, 562,949,953,421,312; Chemical Rays, 1,125,899,906,842,624; X Rays, 288,230,376,151,711,744 to 2,305,843,009,213,693,952.

Yes, the only difference between these forces are vibratory differences. Everything in nature can be led back and back to unity. There is only one Reality that manifests itself in countless forms. There is only one law that governs alike the grains of sand upon the shore and the minds of men. You will save yourself much mental perplexity in the study of occultism if you will get a firm realization of unity which manifests in various states of conditions.

### EDEN.

Sir William Willcocks is very ingenious in his explanations of the legends of Genesis, but he will never persuade us that the Garden of Eden was situated at the junction of the Euphrates and Tigris or anywhere else on the material earth. Its true region is the heart of man, in whose inner sanctuary alone innocence, peace, and beauty have their dwelling. We have not lost it altogether. The angel at the gate is our own conscience and his flaming sword is our material desire. But his vigilance is not sleepless, and most of us creep back once in a while into the cool shades and refreshing airs of the Garden and try to recover something of our original selves before we were spoiled by the world.—*Editorial in New York Sun.*

### THE BROTHERHOOD OF HUMANITY. CHINA.

James Freeman Clarke has compiled many interesting facts concerning the great religions of antiquity. With the exception of India, which is obscure to us, and Egypt, which is marred by disintegration, China is the oldest existing nation on the earth. Her authentic history begins some 2000 years before Christ. Her oral language has continued the same for thirty centuries. In her empire, which has twice the area of the United States, there are five hundred millions of people.

Now it may be that China and her people are upside down to us in many respects, having a compass, for instance, that points south instead of north; putting the family name first and the personal name second; preferring the left-hand side to the right as the place of honor; wearing white for mourning instead of black. Nevertheless China is venerable with age and must have the accumulated experience that makes for wisdom.

All China was intersected with canals at a time when none existed in Europe. The great canal, like the great wall, is unrivaled by any similar existing work. The famous artesian well of Genelle, France, was thought to be the deepest in the world until one in St. Louis was drilled to a depth of 4000 feet. In China these wells are found by the tens of thousands, having been sunk at remote periods, and the Chinese method of drilling has recently been adopted in preference to our own. The Chinese have for ages been acquainted with the circulation of the blood; they innoculated for smallpox in the ninth century, and used printing at this early date. The mariner's compass, gunpowder, and the use of type were made known in Europe by missionaries returning from Asia; while Father Huc in his *Christianity in China* says that "the Europeans who penetrated into China were no less struck with the libraries of the Chinese than with their artillery." For centuries Chinese government has been based on education; civil service examinations award all offices, giving the son of the humblest man a place. In no part of the world has agriculture been carried to such perfection.

Now in the face of such facts what can we glean from China on the pivotal point of all existence, in any land, in any age? There must be some stable force back of such a national life to have guided her millions century after century. If so, can we find ac-

cess to its mainsprings after successive generations have passed it to and fro?

For us of the West this task might have been more difficult some fifty years ago. Having no philosophy of our own, the basic philosophy of other nations was hidden from us; but in the light of what has come to pass since then the task is comparatively easy. Let us skip over the dross of interpretation and in the light of the fundamental principles of the wisdom of the ages again brought to light by the founders of the Theosophical Society decide for ourselves. We now have fairly accurate translations of the Chinese sacred books and fragments of the messages of her teachers, and for the student of Theosophy there is a harvest of wealth to be gained from them.

We hear more of Confucius than of the other holy men of China. For one used to the parlance of symbology wherein the serpent and the dragon are synonyms of wisdom there is significance in the words of Confucius on his return from a visit to the sage Lao-tze, called by the Chinese "the old Teacher." He says: "I know how birds fly, how fishes swim, how animals run. The bird may be shot, the fishes hooked, the beast snared. But there is the dragon. I can not tell how he mounts in the air and soars to heaven. Today I have seen the dragon."

Some idea of Chinese philosophy as found in the great work of Lao-tze, the *Tao-te-king*, may be summarized thus:

"The Tao is the unnameable and is the origin of earth and heaven." (The Absolute of every philosophy and that which gives rise to a sense of a Deity with the nonmetaphysical.) "As that which can be named it is the mother of all things." (In the beginning of a period of evolution the unity becomes duality, the Immaculate Mother.) "By identifying one's self with being one attains to all that is not being" (pure consciousness) "i. e., to all that exists." "Instead, therefore, of aiming at acquiring, the sage fills his mind with a wise passiveness." "The wise man is like unto water, which seems weak and is strong, which yields, seeks the lowest place, which seems the softest thing and breaks the hardest." "He who submits to others controls them." "The unwarlike man conquers."

This philosophy, afterwards degraded into what is now a materialized system of ethics called Tao-ism which with the degenerated forms of Confucianism and Buddhism are the principle religions, contains more that might be given that bears a curious resemblance to

much that we have learned from the Christian writings, such, for example, as "The Kingdom of Heaven is within you" and "The meek shall inherit the earth."

Confucius devoted his life to reviving the Sacred Books of China, the *Five King*, which are unquestionably among the oldest existing productions of the human mind. In the days of Confucius these seem to have been nearly forgotten and their precepts wholly neglected. One of the last acts of his life was to call his twelve disciples around him and solemnly dedicate them to the benefit of their fellow-men. Mr. Clarke says: "The influence of Confucius, through his writings, on so many millions of beings, is greater than that of any man who ever lived, except the writers of the Bible. His system of morals, studied by all and constituting the sum of knowledge and principles of government, has exerted and exerts an influence on that innumerable people which it is impossible to estimate, but which makes us admire the power that can emanate from a single soul."

Confucius says of himself: "At fifteen years I longed for wisdom. At thirty my mind was fixed in pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law." Again: "If my mind is not engaged in worship it as though I worshiped not." "Coarse rice for food, water to drink, the bended arm for a pillow—happiness may be enjoyed with these; but without virtue both riches and honor seem like passing clouds." "I can not hear myself called equal to the sages. All that can be said is that I study with delight their conduct and instruct men without weariness therein." "A good man regards the Root; he finds the Root and all else flows from it."

Confucius has been the daily teacher and guide of one-third of the human race; yet he but revived the sacred teachings already the heritage of his people.

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No one could tell me where my soul might be:

I searched for God, but God eluded me:  
I sought my brother out and found all three.

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That which shows God within me fortifies me. That which shows him without me makes me a wart and a wen.—*Emerson*.

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Plato says that Time had its original from an intelligence,—*Plutarch*.

**CHARAPATAPANJARI.**

(By SHRI SANKARACHARYA.)

I salute the glorious Ganesh. Worship God, Oh foolish man, worship God. When death approaches, the study of grammar will not save you. The child is absorbed in play, the young man is attached to the young woman, the old man is lost in anxiety, and none devotes himself to the great Brahma.

The body has become impaired, the head heavy, and the mouth toothless; the old man goes stick in hand, yet hope does not leave him.

Dead persons are born again, and die again, and again lie in the wombs of their mothers, or this insurmountable world. Save me, O Lord, by your grace, take me to the opposite shore.

Day and night, morning and evening, winter and spring come round in succession; time passes on and life is spent, but hope does not leave man.

Man keeps clotted hair or shaves his head bald, puts on dress of a reddish color; he sees and is yet blind and disguises himself variously for the sake of his stomach.

Where is passion when youth is gone, what is the lake when its water dries up, where is the band of dependents when wealth is exhausted, and what is the world when reality is known?

In his front is fire, on the back sunshine, at night he puts his knees to his chest, he begs and lives beneath a tree, yet desires do not leave him.

So long as he is engaged in earning money his dependents affectionately follow him; when he becomes disabled in body he is not cared for at home.

It is like a sheet of rags joined together; a path in which merit and demerit are alike neglected. There is neither you nor I nor a third person. Why, then, are you agrieved?

Whoever has studied the *Gita* a little, has drunk a particle of the waters of the Ganges, and has worshiped God.

Who am I, who are you, whence have you come, who is my mother, who is my father? Leaving aside all unreal dreams, consider this.

Who is your wife, who your son, this world is very curious, whence have you come? O brother consider the reality in your mind.

One's habitation should be the foot of a tree on the banks of the Ganges, bed the surface of the earth, clothes a deerskin. All objects of sense should be abandoned. To

whom does such abandonment of the world not give happiness?

**THE PRAYER.**

"Many worlds have I made," said the good God,

"But this is the best of all."

He slipped the round earth from his lap;

Space held the circling ball.

"Six days have I labored," said the good God,

"To make it very fair,

And man and woman have I moulded fine,

Set them together there.

"Open ye night windows," said the good God,

"For I would hear them pray."

Up from the spinning globe there came

Loud cries from far away.

"Into my hands deliver," cried the man,

"The chastening of my foe.

His vineyards grant me—his slaves and oxen,

So shall I lay him low."

"Give to me strange beauty," said the young maid,

"More fair than all to be,

So I anoint my body and go forth

To draw men's hearts to me."

"Behold this is not good," said the good God,

"Nor made to my desire."

Then cried the little Son, "I shall go forth,

To save them from thine ire."

"O reach ye down your arms," said the good God,

Unto the seraphim,

"Lift up the broken body of my child,

For they have tortured him."

"Open the windows of the night," said the good God,

"For I would hear them weep."

Up from the spinning world's tumultuous sound

Man's prayers imperious leap.

"Into my hands deliver," cried the man,

"My foe to bend and break,

Burst thou his strongholds and his ships entomb,

So I my vengeance take."

"Give to me rare beauty," said the young maid,

"More fair than all to be,

So I in silk attire shall go forth

To draw men's hearts to me."

—Dora Sigerson Shorter.

# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addresed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



of society and of government prove it, because these are no more than the visible effects of invisible causes, and the invisible causes are new ideals and the visions of what might be. At first the number of those attracted may be small, but if the size of the crowd were indicative of its value we should have to give the palm to a dog-fight. To court popularity by sensationalism is to fail.

But, it may be asked, what about Reincarnation, and Karma, and the Law of Cycles? What about Rounds and Races, the Evolution of the Monad, and the vast volume of theosophical teachings that includes the whole field of science and philosophy and that melts away into infinity? Are not these things to be taught? Are they not to be chosen for discussion? And, if not, why were they given to us?

Of course they are to be chosen for discussion, but they must be handled in the light of the supreme object of brotherhood. In other words, they are to be regarded as means to an end, and not as the end itself. No one is necessarily the better for a belief in reincarnation, or cycles, or gods, or atoms. It was said once that even the devils in hell believe. The thugs of India believe in reincarnation. The tantrika worshippers believe in it. The aristocratic Brahmins believe in it. But a belief in reincarnation does not save the thug from a hideous criminality, it does not save the tantricist from wrecking his own soul, nor does it hinder the Brahmin from looking upon the masses of the people as his footstool. A belief is of no value unless it is translated into conduct, and it is a fact that beliefs are not ordinarily translated into conduct without an incessant emphasis upon the need to do so. We have only to look into our own lives—although we so much prefer to look into the lives of others—to see how fatally this is true. A belief in reincarnation, for example, is of no conceivable value unless it is adopted as a reason for brotherhood. The whole of Christendom might be persuaded of the truth of reincarnation, and it would not necessarily alleviate the lot of one human being or solace the bitterness of a single grief. The object of Theosophy is not that men shall believe something, but that they shall become something. It does not matter at all

what they believe, but it does matter a great deal what they become.

Therefore we see at once why the theosophical essentials should be taught, not because they have an inherent value, but because they are obvious reasons for living the fraternal life. But their obviousness must be indicated and emphasized. They should be advanced, not as curious intellectual concepts, not as interesting theories, not as one more cult and school to be added to the thousands of cults and schools that already cumber the ground, but as something pointing to human fraternity, something with a coercive power over human conduct, something that will not be denied. They must be advanced as the hygienist advances his own peculiar science, not as something that has any value in itself, but as something that conduces to physical health and that is of no utility unless it does conduce to physical health.

The best way to conduct a lodge is therefore clear enough. It should be so conducted that every fact adduced, every theory advanced, becomes a reason for fraternity, and is so understood by those who hear it. And there will be no difficulty about this if those responsible for the lodge management have themselves a clear and permanent idea of what it is that they are trying to do, if they address themselves to the one supreme task with that directness of vision that characterizes the skilled lawyer who is pleading for a cause. And they need have no doubt of their success. The stars in their courses are fighting for it. The Supreme Will is upon their side.

#### FAITH HEALING.

Mr. A. E. Rawson, well known in the English medical world, told a London audience that there are now one hundred varieties of faith healing, each with its special incantations and its special appeal to distinctive superstitions. Science, said the lecturer, is no longer disposed to deny the reality of the phenomena, such as they are, but it still remains to determine the actual forces that are brought into play and the conditions of their operation. It seemed to him indisputable that if a man were ill and lied to himself strongly enough and often enough, he would appear to recover, although it was his belief that within a

period of three months either the original disease would reappear or some other malady would take its place. Mr. Rawson's experience is so wide and his reputation so high as to give a peculiar gravity to his words.

Theosophists will look upon faith healing from a higher point than its efficacy or inefficacy. Even though they were disposed to admit all the claims of enthusiasm they would still question the wisdom of applying the human will to such an end, an end that is concerned wholly with results and not at all with causes. The human will, however distorted and deflected, is always and essentially divine. It exists "for the purposes of the Soul," and although its tremendous energies can be directed toward the personality and the body there may well be misgivings as to the proprieties of such a course. Purity of mind must eventually result in bodily health, and it is therefore the part of wisdom to establish the causes and then tranquilly to accept whatever karmic fruits may still be in store for the physical nature.

### SALVATION BY SCIENCE.

We may find some interest in an intellectual materialism while denying it alike our respect or admiration, but for such dreary nonsense as has been put forward by Mr. Charles Asbury Stephens under the title of "Salvation by Science" (Colonial Press) there can be nothing but ridicule. It has seldom been our lot to see so much ignorance and so much pretense in so condensed and compact a form.

Mr. Stephens is quite sure that the brain is both the seat and the source of thought and that consciousness must disappear with the physical body. For this reason it would be eminently desirable to rejuvenate the cells and he has no doubt that science will be equal to the task and that the necessary serum will presently be available for so laudable a purpose.

But Mr. Stephens does make at least an attempt to explain the phenomena of consciousness. The ether, he tells us, is an imponderable substance with a blind impulse to move. It pervades the entire universe, and when the tidal waves from the ether flow over the neurons we have the phenomena of thought or mentation. But how human thought can result from an imponderable substance with a blind impulse to move we are

not informed. Doubtless this belongs to some higher initiation into which it would be rash to inquire. "With all its mighty potentialities of mass, of density, of boundless elasticity, and of titanic energy, this ether is yet the repository and reservoir of an imagery, physical, psychic, moral, no trace or other impression in which is ever lost, but goes pictured, mirrored, and echoing on forever." Our respect for the ether increases, but we are no longer able to understand how it can be no more than an imponderable substance with a blind impulse to move. But let that pass. It seems that this blind and imponderable ether produces in man both intellect and will. "Yes, everything, personality included." It passes blindly over the neurons, and we have genius, and mother love, and Christ on Calvary, and Socrates drinking the hemlock,—all proceeding automatically from this unintelligent and imponderable ether. But we have yet to note the fine flower of the author's etheric mind, which does veritably seem to come from something that is both blind and impenetrable. In the effort to account for selection and free will we are told that there is "an unknown, formative, guiding power, deeper-lying and more constantly operative, recognized by Whitman and many of his pupils and contemporaries, not in the sense of a weak reversion to abandoned theistic beliefs, but a tacit recognition of a great natural cause, thus far unexplained." But we thought that materialism was to explain everything with the aid of the blessed ether, and now we are asked to accept "a great natural cause thus far unexplained." It is disappointing.

Then we have an explanation of ghosts and phantoms. At least the author calls it an explanation, and he ought to know. He says "every human brain is a latent reservoir of such personalities; and a good psychic, an honest medium, is one of those very rare, interesting instances, abnormal though it may be, where one or more of these long 'dead' personalities rise into habitual control of the existent organism, take possession of it for the time being, and talk or write much as this same olden personality might have done in the past, perhaps a thousand years in the past." But what about the earlier assurance that the personality is dissolved when the brain disappears? How is it able to rise up and control some other brain a thousand years hence? If this were possible would it not prove that the mind is not the product of the brain, but is able to exist in-

dependently of it? But perhaps we have an inadequate conception of the scientific ether. The book suggests the effort of a high-school boy who has taken a course in psychology.

### WISDOM FROM THE "SECRET DOCTRINE."

#### MERCURY.

They (the Adepts) find that the centrifugal theory of Western birth is unable to cover all the ground. . . . How, indeed, can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the earth and its density only about one-fourth greater than the Earth," should have a polar compression ten times greater than the latter? . . . Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression only three times greater than Mercury?—*Vol. I, p. 649.*

The Cynocephalus . . . is the hieroglyph of Mercury the planet and of the Mercury of the alchemical philosophers, who say that: "Mercury has to be ever near Isis, as her minister, for without Mercury neither Isis nor Osiris can accomplish anything in the Great Work.—*Vol. I, p. 417.*

Neither Mars nor Mercury belong to our chain.—*Vol. I, p. 188.*

This symbol (Knooph) is identical with one which, according to Jamblichus and Champollion, was called the "First of the Celestial Gods," the God Hermes, or Mercury, with the Greeks, to which God Hermes Trismegistus attributes the invention of, and the first initiation of men into, Magic; and Mercury is Budh, Wisdom, Enlightenment, or "Reawakening" into the divine Science.—*Vol. I, p. 513.*

Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our Solar System, the hours of certain periodical events. Thus, Mercury was the messenger, appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light.—*Vol. I, p. 118.*

As to Mars, Mercury, and "the four other planets," they bear a relation to Earth of which no Master or high Occultist will ever speak, much less explain the nature.—*Vol. I, p. 187.*

It is through the intercession of Mercury

that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius: "All the theologians assert that *Mercury and the Sun are one.* . . . He was the most eloquent and the most wise of all the Gods, which is not to be wondered at, since Mercury is in such close proximity to the Wisdom and the Word of God (the Sun) that he was confused with both." Vossius here utters a greater Occult truth than he suspected.—*Vol. II, p. 32.*

Mercury was often represented as three-headed and called Tricephalus, Triplex, as one with the Sun and Venus. . . . In Alchemy "Mercury" is the radical "Moyst" Principle, Primitive or Elementary Water, containing the seed of the Universe, fecundated by the Solar Fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians. The cruciform Termini also represented this dual idea, which was found in Egypt in the cubic Hermes.—*Vol. II, p. 572.*

The "Lord of Wisdom" is Mercury, or Budha.—*Vol. II, p. 31.*

In the Puranic legend, the son of the Moon (Soma) is Budha (Mercury) the intelligent and the wise, because he is the offspring of Soma, the Regent of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of Spirit—while she (the Earth) is the progeny of the Body. These allegories have a deeper and more scientific meaning—astronomically and geologically—than our modern Physicists are willing to admit.—*Vol. II, p. 48.*

Sirius was called the Dog Star. It was the star of Mercury or Budha, called the great Instructor of Mankind.—*Vol. II, p. 391.*

Mercury, in his psychopompic character, conducting and guiding the souls of the dead to Hades with his Caduceus and even raising them to life with it, is a simple and very transparent allegory. It shows the dual power of the Secret Wisdom: black and white Magic. It shows this personified Wisdom guiding the Soul after death, and displaying the power of calling to life that which is dead.—*Vol. II, p. 381.*

(To be continued.)

If a great man turn his attention to inferior natures, he will show the divine in them.—*Emerson.*



**SIR OLIVER LODGE ON IMMORTALITY.**

Genius, however, science has made an effort not wholly to ignore; but take other human faculties—Premonition, Inspiration, Prevision, Telepathy—what is the meaning of these things? Orthodox science refuses to contemplate them, orthodox theology also looks at some of them askance. Many philosophers have relegated them to the region of the unconscious, or the subconscious, where dwell things of nothing worth. A few Psychologists are beginning to attend.

Men of religion can hold aloof as they please; probably they had better hold aloof until the scientific basis of these things has been rendered more secure. At present they are beyond the pale of science, but they are some of them inside the Universe of fact—all of them, as I now begin to believe—and their meaning must be extracted. So long as this region is ignored, dogmatic science should be silent. It has a right to its own adopted region, it has no right to be heard outside. It can not see guidance, it can not recognize the meaning of the whole trend of things, the constant leadings, the control, the help, the revelations, the beckonings, beyond our normal bodily and mental powers. No, for it will not look. What becomes of an intelligence that has left the earth? Whence comes the nascent intelligence which arrives? What is the meaning of our human personality and individuality? Did we spring into existence a few years ago? Do we cease to exist a few years hence? It does not know. It does not want to know.

What causes the very same particles to be incorporated first into the form of a blade of grass, then into the form of a sheep, then into the form of a man; then into the form of some lower invertebrates . . . then perhaps into a bird, then once more into vegetation—perhaps a tree? What is it that combines and arranges the particles, so that if absorbed by root or leaves they correspond to and form the tissue of an oak, if picked up by talons, they help to feed the muscles of an eagle, if cooked for dinner, they enter into the nerves and brain of a man? What is the controlling entity in each case, which causes each to have its own form and not another amid the widest diversity of particles?

We call it life, we call it soul, we call it by various names, and we do not know what it is. But common sense rebels against its being "nothing"; nor has any genuine

science presumed to declare that it is purely imaginary.

Superficially nothing is easier than to claim that just as when the brain is damaged the memory fails, so when the brain is destroyed the memory ceases. The reasoning is so plausible and obvious, so within reach of the meanest capacity, that those who use it against adversaries of any but the lowest intelligence might surely assume that it had already occurred to them and exhibited its weak point. The weak point in the argument is its tacit assumption that what is non-manifest is non-existent; that smoothing out the traces of guilt is equivalent to annihilating the crime; and that by destroying the mechanism of interaction between the spiritual and the material aspects of existence you must necessarily be destroying one or other of those aspects themselves.

The brain is our present organ of thought. Granted; but it does not follow that brain controls and dominates thought, that inspiration is a physiological process, or that every thinking creature in the universe must possess a brain. Really we know too little about the way the brain thinks, if it can properly be said to think at all, to be able to make any such assertion as that. We terrestrial animals are all as it were one family, and our hereditary links with the psychical universe consist of the physiological mechanism called brain and nerve. But these most interesting material structures are our servants, not our masters; we have to train them to serve our purposes; and if one side of the brain is injured, the other side may be trained to act instead. Destroy certain parts of the brain completely, however, and connection between the psychic and the material regions is for us severed. True; but cutting off or damaging connection is not the same as destroying or damaging the communicator; nor is smashing an organ equivalent to killing the organist. When the Atlantic cable broke, in 1858, intimate communication between England and America was destroyed; but that fact did not involve the destruction of either America or England.

No science maintains that the whole of our personality is incarnate here and now; it is, in fact, beginning to surmise the contrary, and to suspect the existence of a larger transcendental individuality, with which men of genius are in touch more than ordinary men. We may be all partial incarnations of a larger self. Incarnation of a portion of a



divine spirit therefore involves no scientific dislocation or contradiction, nor need it involve any material mechanism other than that to which we are accustomed. For only the germ is derived from others; the body is built under the guidance of the indwelling, living, personal entity; it is adapted to and serves to display the features of that entity under the limitations and disabilities of a material aspect; as the epiphany of an artist's conception is restrained by the limitations of his medium, as well as by his lack of executive skill.

### THE PURPOSE.

If it is necessary to live, and it seems that it is, why not bend our wondrous energy and power toward the true end and nowhere else? In this labyrinth of form, color, sound, and force, why not find that path that leads to our goal and with undeviating courage press onward to it? If all that is to be can be measured by all that is, this alone will give hope enough to make worth the bitter suffering that it entails. Life with its sand grains, planets, and human hearts shows itself stupendously great, its law one mighty momentum, and we may therefore conclude that its end is commensurately beneficent. While we look for a light to dispel its dark enigmas, the cry "Lo here" and "Lo there" arises from its four quarters and we are driven hither and thither, devoid of all true peace.

We behold life and ourselves, and wonder. We see, we hear, we breathe. We see form and color; we hear sound; we breathe the breath of life. Yet color is but vibrations in ether, sound is but vibrations in air, and we are the point of registration; while in breath there is the interchange of that which is within the conscious unit, with that which is without. This conscious unit, then, is the point of registration. Let us pause to consider what there is to which this point may not respond and register. What can exist anywhere, or be known, except by reason of this universally diffused consciousness? Here, on the one hand, is universal consciousness in manifestation, on the other hand the expression of that manifestation in a point of consciousness. That point is you or me, a grain of dust, a stone, a crystal, an amoeba, or a worm. Some of these units are, as yet, so little conscious of the great consciousness that we are wont to designate them as inert or unconscious. Some have arrived at manhood's kingdom, where its presence is overwhelming. They sit in judgment on themselves and life, and demand an answer to its

mysteries. These are self-conscious. But there have been, and are, others, who, having broken down the limitations of the shell of self, are merged into the Great Self. These are of divine self-consciousness. Their influence radiates through time and space to mark out the way for such attainments. They tell us that it holds the promise of all peace. Those of the state of simple consciousness evolve toward the state of self-consciousness; those of self-consciousness are moving toward the goal of all consciousness, while great nature exists but for the drama of the soul.

This drama is all about us everywhere. We see it in the growth of rocks, and plants, and stars. We see it most in suffering humanity where character must be won in the painful struggle of experience. Every lesson must be learned, none passed by, else whence could all knowledge be obtained? The goal and path are one, and we reach the goal without moving on the path, for we become the goal, and the path is here and now.

Therefore we will no longer think of ourselves as isolated units struggling after a something which is without ourselves, and to be obtained at the detriment of other life. For the parts are the whole, and together form every state of consciousness from the lowest to that which is all conscious. The way is clear and we can choose. We can struggle as a separate unity to obtain happiness, but it will never come. We can struggle and beat our way toward virtue and the appearance of virtue before men, but this is not virtue. Such selfish endeavor so closes our intercourse with the great life that we destroy its harmony in us and express discord in ill-health, unhappiness, and vice. For we must express something. Nothing exists at all except that which is so expressed. The point of register which becomes an apex in self-conscious man, with his free-will, must now in the light of that free-will be made all sensitive. Everything of time and self and change must be exchanged for the everlasting universal counterpart. Never again will we link ourselves with anything because of its form, its sense, because of itself as a separate object. The fruits of such labor vanish with death and the real task of life must be begun anew. The universe, which is only expressed in us, has not been lifted toward the ideal. We are retarded in our evolution which is the purpose of life.

Why not rather determine to express our true god-like nature and never depart from the lofty ideal of being the expression of all

that is, and which is ultimately harmony. How easy to live and grow in wisdom and happiness when each thought and act is of divine origin and with therefore a divine destiny. We should then move through the eternal moments as virtue itself, charity itself, patience itself, poise itself. For there is no other real virtue, real charity, real patience, or real poise than that.

### IDEALISM.

[Principal J. C. Shairp: "Studies in Poetry and Philosophy."]

When we find Wordsworth spiritualizing so powerfully the familiar appearances and common facts of earth, adding, as he himself says,

. . . the gleam  
The light that never was on sea or land,  
The consecration and the poet's dream,

one is tempted to ask, Is this true? Is one light real, or only fantastic? Now in this, I conceive, lies Wordsworth's transcendent power; that the ideal light he sheds is a true light, and the more ideal it is, the more true. Poets, even the greatest, are apt to adorn things with fantastic or individual hues, to suffuse them with their own temporary emotions, which Mr. Ruskin has called the "pathetic fallacy." The ideal light which Wordsworth sheds does not so, but brings out only more vividly the real heart of Nature, the inmost feeling, which is really there, and is recognized by Wordsworth's eye in virtue of the kinship between Nature and his soul. If it be asked, How is this? I can but reply that there is a wonderful and mysterious adaptation between the external world and the human soul, the one answering to the other in ways not yet explained by any philosopher.

Whereas to most men the material world is a heavy, gross, dead mass, Wordsworth felt it to be a living, breathing power, not dead, but full of strange life; his eye almost saw into it, as if it were transparent. So strongly did this feeling possess him that in childhood he was a complete idealist. Speaking of himself at that age, he says: "I was often unable to think of external things as having external existence, and I communed with all I saw as something, not apart from, but inherent in my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from the abyss of idealism to reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we

have all reason to do, a subjugation of an opposite character, and have rejoiced over these remembrances." Here is idealism far beyond that of Berkeley or any other philosopher, engendered not by subtle arguments of metaphysics, but born from within by sheer force of soul, before which the solid mass of earth is fused and unsubstantialized. Out of moods like these are projected some of his most ideal lights, such as from the charm of his finest poems, like the lines to the cuckoo, and the ode on Immortality. Hence come the

. . . obstinate questionings  
Of sense and outward things,  
Fallings from us, vanishings,

which he looked back to with thankful joy in mature manhood.

Philosophers have dreamed that Nature and the human soul are the two limbs of a double-clefted tree, springing from and united in one root; that Nature is unconscious soul, and the soul is Nature become conscious of itself. Some such view as this might account for the marvelous sympathy there is between Wordsworth's poetry and the spirit that is in his own mountains, and for his power of rendering their mute being into his solemn melodies.

### REBIRTH.

No recollection have I that I asked  
To join this human caravan's sad toiling!  
Yet erst I may have lived;—'neath sky as  
broiling  
As this today, I may have wept or basked.  
If so it were, and I were oft o'ertasked,  
As now and here, and weary with earth's  
moiling,—  
Love's loftiest works oft finding naught but  
foiling,—  
Could I my dread of birth renewed have  
masked?  
Yea, truly I believe I should have cried:—  
"Dear Mother Nature, thee I still will  
trust!  
If thou hast need of me, still let me  
serve!"  
So, being here, my heart I have applied  
To give Man's hopes and aims an upward  
thrust,  
And charm dull Chaos into Beauty's  
curve.  
—James Harcourt West.

Diamonds are found only in the dark places of the earth; truths are found only in the depths of thought.—Victor Hugo.

Seekest thou great things? Seek them not.  
—Jeremiah.

# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

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# U. L. T.

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## THEOSOPHY AND CHRISTIANITY.

The duty of reconciliation or adjustment is ill-performed if it be made to rest upon misrepresentation. Of this we have an example in a little volume just written by G. Herbert Whyte and entitled "Is Theosophy Anti-Christian?" Mr. Whyte cites four pleas urged against Theosophy by some Christians: (1) that it tends away from sanity into darkness and magic; (2) that it relatively belittles Jesus Christ by exalting Buddha and other religious founders; (3) that it interferes with Christian mission work; and (4) that it leads people away from Christian churches. All four pleas, says Mr. Whyte, are unwarranted. When rightly understood "Theosophy is one of the forces aiding the Christianity of today to shape itself anew and, under the guidance of its glorious Head, to take its rightful place as the leader of thought, science, art, and philosophy."

It would be interesting to know where Mr. Whyte obtains his conception of Theosophy. Apparently from his own inner consciousness and from his own prejudices. Theosophy is that body of ancient truth underlying all religions and upon which all religions are founded. Now it may be Mr. Whyte's opinion that Christianity contains more of that truth than any other religion, and he has a perfect right to that view, but he has no right to identify it with Theosophy, since there may be many Theosophists, as there certainly are, whose

opinions are directly opposed to his own. What would he think of some Buddhist Theosophist who said that "Theosophy is one of the forces aiding the Buddhism of today to shape itself anew and under the guidance of its glorious Head to take its right place as the leader of thought, science, art, and philosophy"? But the Buddhist would have just as much right to identify his faith with Theosophy as Mr. Whyte has to identify Christianity with Theosophy—that is to say, no right at all. The fault is an inexcusable one, first because it strikes at the very root of Theosophy by imputing to it a partisan position which is the very negation of its philosophy, and secondly because it is directly provocative of religious animosities instead of religious accord. Theosophy can stand on its own merits and without these too frequent and unpleasantly obsequious efforts to flatter and cajole.

## SCIENCE?

With a reverential desire to be really and truly "scientific"—which usually means a gulping acceptance of other people's opinions—we yet find ourselves upon the horns of a dilemma. The Department of Agriculture at Washington has just issued a bulletin on weather predictions, and upon its concluding page we read, "We have every reason to believe that neither the planets nor the moon can have any appreciable effect on the weather because they furnish so little heat, upon which all weather changes ultimately depend, and this be-



lief is fully supported by weather records." But almost on the same day comes a public statement by Father Ricard of Santa Clara in which he asserts that the planets and the moon do actually govern the weather and that the weather may be predicted from the astronomical charts. Now Father Ricard is quite as large a figure in the world of science as the Brahmins of the Department of Agriculture and there are some who say that he is a good deal larger. Moreover, it may be pointed out that Father Ricard's predictions are usually fulfilled, while those of the official weather bureaus have rarely been known to deviate into accuracy. So with the very best of intentions what ought we to do to be scientific?

### BIBLE SOCIETIES.

*America*, the leading Jesuit organ in this country, has something unkind to say about the various Bible societies and their claim that during last year they distributed 14,000,000 copies of the Word. The pious Protestant, says *America*, labors under the delusion that "owing to my generosity the Gospel light is breaking on the darkened minds of millions of pagans and papists who would otherwise be lost," whereas there is little evidence that any such thing is actually happening—"on the contrary there is no reason for concluding that in the Orient conditions have much changed since 1862." What, then, becomes of the Bibles? They are used, says *America*, for "wrapping up groceries, papering walls, lining slippers," and other such secular purposes. The papier mache trade of eastern Europe and Asia Minor is said to be mainly supported by the "generous contributions" of the Bible societies.

### "EVIDENCE."

The religious editor of the London *Standard* congratulates Professor Gwatkin on his recent pamphlet in which he says that he is "fully satisfied that the narratives of the New Testament are history and not romance; that there is quite sufficient evidence for the Virgin Birth and for the resurrection—as good evidence as for any fact in history." We can only express our bewildered curiosity as to Professor Gwatkin's conception of evidence, and also our grati-

fication that he is not upon the criminal bench, where his peculiar views on testimony would certainly work havoc. But does the learned professor actually mean to say that there is as good evidence for the Virgin Birth as for—let us say—the Battle of Gettysburg? If so we should like to examine his phrenological department.

But there is a still more surprising aspect to such utterances as this. The professor and those who applaud him do not seem to see that if these narratives are of actual historical happenings they can have neither importance nor significance. But they have both importance and significance if they are allegories of the human soul. Only then can they be considered to have a bearing upon modern life and conduct and to be related to the problems of the day. And it is because Theosophy explains these allegories and shows their transcendent and imminent meaning that it is the friend and the champion of religion. Nothing was ever proved by a miracle or ever can be.

Religion was once the pillar of fire which went before the human race in its great march through history, showing it the way. Now it is fast assuming the rôle of the ambulance, which follows in the rear and picks up the exhausted and wounded. This, too, is a great work, but it is not sufficient. And when religion has disburdened herself of all her dead values, she will once more, in intimate association with ethics, rise to be a power which leads men forwards.—*Hoffding*.

All omens point towards the steady continuance of just such labor as has already taught us all we know. Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of each of us lies at the root of the Cosmos, too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfillment through our upward-striving souls.—*Myers*.

Man endures but for an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith from the beginning gives assurance) a something that pertains not to this wild death-element of time; that triumphs over time, and is, and will be, when Time shall be no more.—*Carlyle*.

## THE SPIRITUAL WILL.

(From the writings of William Q. Judge.)

Pure thinking and living are necessary for the development of the Spiritual Will. Those who live grossly will forever have base metal. But those who think, live, and act carelessly are untrue to their high duty just as much in their own degree. It is not only pandering to mere appetites and passions that keeps us down. Just as much as there is a hindrance in everyday continually falling under the sway of purely personal ideas and desires, both great and small. The small added together make up the sum of life and from day to day intervene to prevent success. While the Soul plane is in itself strong it is not able to overcome unless we who function on this one permit the Soul to act and follow its leading. The lower act and thought react against the higher, through the inner body.

That is why charity, generosity, high morality, kindness, truthfulness, and all the virtues inculcated by ethics are of vastly more importance than learning and study without them.

The Spiritual Will is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self and to do that which, or suffer and enjoy whatever, the Higher Self has in store for one by way of discipline and experience; by sinking as much as possible, day by day, little by little, the mere personal self.

Hence self-discipline must be pursued. Mere mortifications, such as eating unaccustomed food or doing any other outward observance for the sake of what is hoped to be gained, will not bring out the Spiritual Will. The observances and practices must be mental and moral. They must be in the nature of an actual sacrifice of the personal self, which, acting as a mortification of the latter, begins to loosen the hold of the lower and bring out the powers of the higher nature.

The very perfection of this sort of mortification is hardly possible in our present state, nor would it now be judicious. It consists in not doing that which one's personal self desires for itself. Such a method would, with the ordinary student, lead to confusion, because he has not yet found out how to distinguish duty, pure and simple, from personal desires. But the essence of the practice, so far as it is possible, lies precisely in that regulation. That is, the personal self must be mortified, and it must begin with our re-

lations to and with each other. As a real and valuable branch of Occultism this is not thought much of by the general mass, but it is essential. We see a great deal about getting rid of the personal self, but this method which will lead to reducing the lower self to its proper subjection to the Higher is not followed. It will be easy to know when to do this and when to refrain by always looking to see if what you are going to do is for purely your own sake and pleasure or because it is a duty owed to others, either from natural law or from agreement.

Judgment, of course, must be used. But there will be every day and in all places opportunity after opportunity to pursue this practice. It is the giving up of yourself, and that is the only way through which a true White Adept is ever a possibility.

Little by little, then, especially if the Voice of Conscience is attended to, the "Spiritual Will" develops and works.

Its mode of action is that, asleep or awake, your true desires arising from the impulse of the Higher Self will be accomplished. For this phase of the Will flyeth like light, cuts obstacles like a sharp sword. This is one of the Occult meanings of the words of the Christian Scriptures, "not my will but thine be done."

## OCCULTISM.

The *Forum* for July prints an important article by Grace S. H. Tytus on "The Twilight of Experience." It is important because it is a defense of Occultism, and its sincerity is so great as to minimize its various errors and shortcomings. In the West, says the author, we have relegated the occult to a sort of psychic laboratory for experimentation *outside* our individual lives, whereas true Occultism concerns itself with the verities of the inner life. Nor is the critic to be commended for his invariable identification of Occultism with superstition. Occultism and superstition can not exist side by side, and it is precisely in the countries where Occultism is found to flourish that superstitions are found to wane.

Occultism, we are told, divides itself into three classes, and it is only the third that is actually worthy of the name. The Indian juggler combines a low psychic power with sleight-of-hand, and manual dexterity with a debased but abnormal mental power. The second grade of occultism is to be found mainly among the Arab races, and usually takes the form of telepathic power, and of this the author gives us various striking

examples, including the fact that the fall of Khartoum was well known in the bazaars of Cairo hours before the news had been conveyed by the military telegraph. But for the true Occultism we must go to the Hindu adepts, and this is defined as "consciousness without thought, consciousness in which the contrast between the ego and the external world, the distinction between subject and object, fall away." In this there is nothing miraculous. The faculties acquired are the result of training, and they belong to a definite and a precise science. No Indian adept pretends to have sprung fully equipped into being, but "for century upon century the pupil has sat at the feet of his teacher learning step by step the lessons of psychic development, with complete patience and entire obedience to its laws. To no real achievement, physical or psychical, is there a royal road or a short cut, and the ladder on which, rung by rung, the Indian adept ascends to his ultimate position is a ladder of almost endless length and unbroken continuity."

A distinguishing mark of the Oriental Occultism, says the author, is the absence of effort. The supersensuous states of consciousness ensue as normally, and depart as normally, as sleep. The object can not be attained by cataclysm, but must be gradual and evolutionary. Nor must the process be confused with hypnotism, although the results may sometimes seem to be similar. The yogi, we are told, uses his own will to effect the change of consciousness, and he remembers on his return, whereas the hypnotic subject, by surrendering to another's will, inevitably forgets. One method is evolutionary, the other devolutionary.

The great difference between Eastern and Western occultism is the fact that one is spiritual, the other merely spiritualistic. The Oriental works to bring human consciousness to the level of the angels, the Western medium seeks only to drag the angels back to man. Perhaps the author would have been better advised to avoid the use of the word Occultism in connection with mediumship. It is not Occultism at all, but merely Necromancy, and she does well to describe it as a "distorted nightmare of arrogant and vulgar curiosity." That is exactly what it is.

The author does not seem hopeful of the future of Occultism in the West. She says that the theosophic mantle of Mme. Blavatsky has for all practical purposes been laid away in the old clothes chest in favor of the

garment of New Thought, and that we are too anxious to run before we can walk ever to "tread the whole round with patient feet." But perhaps the outlook for a true Occultism is brighter than she thinks. Occultists are not addicted to the noise of self-acclamation, nor do they share the popular fever for notoriety. But it may be that they are none the less effectively about their business. In the meantime we may appreciate a thoughtful and sincere article that can hardly fail to arouse interest and a wholesome curiosity.

### CONSIDERATIONS.

Now as never before man is searching, groping, demanding. Those things which were the staff of life some fifty years ago are fallen from him. He looks to religion in vain, to science in vain, and to government in vain. Religion was once all-comforting, science all assuring, but times are changed. We see religions degenerated into handsome churches and an endless contention of non-essentials. She grudges what has been usurped from her, yet sits helpless, while materialistic biology endeavors to make herself adequate. Literary and historical criticism of the Bible continues to show old beliefs in a new light, but one in which it is as difficult to find a guiding message. Those who are supposed to know do their best, but it is no help that old theories are defended or modified. There is a sense of the presence of that which is utterly unsatisfying and we know not where to turn. The nation itself seems a worried father whose business cares grow daily more troublesome while that which is pregnant within its individuals continue to develop.

But there is hope in the thought that necessity is the mother of better things to be. Perhaps what would most help would be a halt for a calm and careful weighing in the balances with deductions and considerations. There is a great stream of life rushing along to the ocean of its destination and we are in it. There are unnumbered millions of souls with us. The life of each is a constant struggle, or at best fear that such and such a calamity may come to pass. Have all of these, these millions, been ushered in upon this panorama called life to run a complex course and never know the whence and the whither? Are they to struggle into life, to cling to it against its buffets and never know the why? It is impossible. Somewhere, somehow, that answer will be earned.

The answer will be for each, for all, each

in his time. But since time is for aye some must now know of it. Yes, it is strictly in accord with our strongest intuitions, which by the way may be so much more sure and speedy than our intellections, to suppose a long line of those who have gone ahead in the evolutionary march. We see all grades below us, and even within the human family a range of intelligence and character reaching from the colorless irresponsibility of our lowest to the mighty wisdom and force of those great ones of history whose memory will never die. These beacon lights have been with us all along the way, giving hope of that which is to be. We, too, must be building something great—far greater than we know, beginning in the night of time and going on and on forever. Those are indeed of short sight who let the lapse of night or the greater lapse of death destroy this sense of continuity. Little by little the lost chord of Christianity, reincarnation, is sounded again within the hearing and it will at last bring solace, comfort, and understanding to the nations.

Biology and Evolution; yes. Mystery and Revelation; yes. There is room for all. And when, after days of labor made possible by nights of rest, we have gained manhood's full estate—when we are grown up—we shall understand their language, for they are one.

### WISDOM FROM THE "SECRET DOCTRINE."

#### MERCURY—Continued.

Brihaspati, "Guru of the Gods" though he was, still represented the dead-letter form of worship. It is Tara, his wife, the symbol of one who, though wedded to dogmatic worship, longs for true Wisdom, who is shown as initiated into his mysteries by King Soma, the giver of that Wisdom. Soma is thus made to carry her away in the allegory. The result of this is the birth of Budha, *Esoteric Wisdom*—Mercury or Hermes, in Greece and Egypt.—*V'ol. II, p. 524.*

It is curious that the duration of the day is nearly the same on the four inner planets, Mercury, Venus, the Earth, and Mars.—*V'ol. II, p. 717.*

On Mercury, the Sun's heat and light are seven times what they are on the Earth, and Astronomy teaches us that it is enveloped in a very dense atmosphere.—*V'ol. II, p. 717.*

In the *Burah i Kati* he (Enoch) is mentioned as Hormig, a name of the planet Mercury or Budha; and Wednesday was sa-

cred both to Hermes and Thot. . . . But under whichever of these characters, he is always credited with having transferred all the sciences from latent to active potency, i. e., with having been the first to teach Magic to Egypt and to Greece, before the days of Magna Græcia, and when the Greeks were not even Hellenes.—*V'ol. II, p. 383.*

Budha was the Son of Soma (the Moon) in India and of the wife of Brihaspati (Jupiter). . . . As Mercury the planet, Nebo was the "overseer" among the seven Gods of the Planets; and as the personification of the Secret Wisdom he was Nabin, a seer and a prophet.—*V'ol. II, p. 477.*

Symbologists have discovered with dismay that . . . the Trinity . . . was in truth, only an astronomical triad, composed of the Sun (the Father) and the two planets Mercury (the Son), and Venus (the Holy Ghost), Sophia, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the "bright and morning star." For, if the Father is the Sun (the "Elder Brother," in the Eastern Inner Philosophy), the nearest planet to it is Mercury (Hermes, Budha, Thoth), the name of whose Mother on Earth was Maia. Now this planet receives seven times more light than any other; a fact which led the Gnostics to call their Christos, and the Kabbalists their Hermes (in the astronomical meaning), the "Seven-fold Light."—*V'ol. II, p. 570.*

The "Lord of Wisdom" is Mercury, or Budha.—*V'ol. II, p. 31.*

In Astronomy . . . Mercury is the son of Cælus and Lux, of the Sky and Light, or the Sun; in Mythology he is the progeny of Jupiter and Maia. He is the "Messenger" of his Father Jupiter, the Messiah of the Sun; in Greek, his name Hermes means, among other things, the "Interpreter"—the Word, the Logos, or Verbum. . . . Mercury when speaking through his oracles, says "I am he whom you call the Son of the Father (Jupiter) and Maia. Leaving the King of Heaven (the Sun) I come to help you, mortals." Mercury heals the sick and restores sight, mental and physical. He was often represented as three-headed and called Tricephalus, Triplex, as one with the Sun and Venus.—*V'ol. II, p. 571.*

Beware when the great God lets loose a new thinker on this planet.—*Emerson.*

Everything is a series and in a series.—*Sædenborg.*



### THE WILL.

*The Determinists say that the Human Will is not free, that it acts in response to a balancing of existing motives that are beyond our control, and they seem to prove it. What has Theosophy to say about this?*

To a certain extent the Determinists are right. If I wish to throw a stone in a certain direction, but see that if I do so I may possibly hit some one I begin at once to balance the motives for and against the act. I may wish to try my skill or my strength, but on the other hand I may be unwilling to risk injury to another. I weigh these opposing forces and decide in favor of the heavier. Now the Determinist will say that the respective weight of these forces is beyond my control and that the Will acts in favor of the preponderating side. It is true that the Will does act in favor of the preponderating side, but what is it that gives these motives their respective weight? If I am careless of the well-being of others who may be struck by the stone my Will may cause me to throw it, but while I shall be irresponsible for the immediate act I am not irresponsible for the kind of character that gave such weight to the motive. On the other hand my character may be of the kind to cause me to subordinate my selfish desire to test my strength and skill to a proper observance of the safety of others. Once more I may not be responsible for the immediate choice of the Will, but I am responsible for the character that made that choice inevitable and that gave greater weight to one motive than to another.

This subject of the Will should be studied carefully. Remember that Will and Desire are identical, since we will whatever we desire and desire whatever we will. But the name of Desire is usually given to the operation of the Will in the lower nature. The true and undeflected Will is always a spiritual force and intent upon spiritual things. It will be seen that the lower Will or Desire is usually directed toward things that are outside of ourselves and toward sense gratifications and acquisitions. It is swayed wholly by attractions and repulsions, and therefore it can not be free. It may become enormously strong because it is essentially divine, but it can never have the strength of freedom so long as it is governed by these attractions and repulsions. The man who wills that he have money or personal power is obviously enslaved by money or personal power, and sooner or later he will find that his Will is in conflict with the Will of Na-

ture and painful karma must result. But the man who directs his Will inwards upon its source and away from the enslavement of sense attractions must presently find that it has marvelous powers that the ignorant call miraculous. Being liberated it becomes omnipotent, and indeed it becomes sensibly stronger with every effort to wean it from the service of the personality. And such efforts may be made continuously, since there are endless opportunities to deny one's self for the sake of benefit to others and every such attempt is fruitful in strength. But such a study as this must always be practical. The Will can not be trained by theories nor by the reading of books.

### THE PURPOSES OF THE SOUL.

A glance at a catalogue of "occult" literature discloses the fact that there are now several thousand volumes, ancient and modern, at the service of the student. They cover every department of mystic research, and it may be said also that they represent every phase of human egotism. The few gems shine out brilliantly from the dreary mass of inconsequences, futilities, and ignorances, and it is usually the gems that are slighted and ignored, while the inconsequences, the futilities, and the ignorances seem easily to rise to the illusive honors of the "best sellers." The writer on "New Thought"—presumably so called because it is neither new nor thought—is crowned with the bay leaves, while the eternal *gnosis* asks in vain for a hearing.

We would willingly see the whole of this "occult" literature in the flames so long as some few dozen volumes were preserved. And prominent in that short list would be Patanjali's Yoga Aphorisms. Those old titans of philosophy wasted no words in the enunciation of their teachings. They wrote from a knowledge that was beyond the reach of argument or discussion. There is a certain quality of conclusiveness and finality about their words that speaks of authority unquestioned and unquestionable.

The Universe, says Patanjali, exists for the purposes of the Soul. There we have all the "law and the prophets" of evolution, an evolutionary scheme of full cosmic width and breadth, excluding nothing, containing all from suns to atoms. To the vision of the old Aryan sage there was one universal life and the myriad forms around him were its expression and its signature. No single natural phenomenon but spoke audibly of the

eternal consciousness behind it—in the lower kingdoms of nature a dreaming consciousness, in the higher kingdoms a consciousness slowly struggling to self-recognition and self-knowledge. Everywhere he saw the eternal process of reëmbodiment, the good becoming better, and the better arousing itself before the vision of the best and the ideal.

Patanjali left no questions to be answered. To him who would search out the mysteries of the infinitely small as well as those of the infinitely great he could but repeat the aphorism that includes them all—the Universe exists for the purposes of the Soul. If we would ask him the meaning of the grain of sand upon the shore, of the leaf driven before the autumn wind, there must be the same reply—the Universe exists for the purposes of the Soul. These two are expressions of the Life that is Unity, and not an atom in their composition but was assembled by the compelling force of that Life and for the expression of its condition or state. If we would ask the key to the riddle of pain and suffering, of good and evil, there, too, is the same answer—the Universe exists for the purposes of the Soul. Patanjali saw an unending ladder of ascent, and on the lower rungs of that ladder were the lives now in the bodies that we call inorganic, and on the topmost rungs were the shining forms of the world saviors who had attained to that spiritual self-consciousness which was veritably the "purpose of the Soul." And there was no life, even the lowest, but must climb to that awful height, winning the splendor of achievement by the pain that is the price of self-knowledge.

It is only such a philosophy as this that can give to human life the tranquillity that defies alike fate and fortune. In those vast immensities the personality and its sorrows and basenesses are overwhelmed and lost. Against that background of time unthinkable nothing that is transitory can endure. Before that vista of the things that shall be the deflowering ambitions and greeds of human life must sink into contempt and nothingness. It is the vista of the Purpose of the Soul.

It is easy to see that a great self-reliance, a new respect for the divinity in man, must work a revelation in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their associations; in their property; in their speculative views.—*Emerson*.

### THE JUDGMENT OF THE DEAD.

The dead man stood before the shadowy throne

Wherefrom the judgment of the dead is given,

And waited sentence calmly, unafraid,  
Guiltless of evil deed in earthly life.

When lo, from out the judgment book was read

The doom of him who wasted, robbed, and slew!

"Nay, Lord," cried he bewildered, "when did I

These evil things whereof I am accused?

Sore, sore have I been tempted, but withstood,

From spoliation I withheld my hand,  
And slew not, though my heart was hot with hate.

Riches have passed, and all that men desire  
I have put from me for a blameless life;

And empty hands and broken heart attest  
That I have passed through life without its gains."

Then spake in sorrow He who rules the dead:

"The spirit judge I; not the flesh of man  
Which is subservient to the lord of life

And of the earth, in whom I have no part.  
Lo, to the spirit what is its desire

It makes thereby its own! Wherefore I say,  
Thou, who hast had so much in thy desire,

And in desire hast done so many ills,  
Work out the punishment I mete to thee

So that these things shall tempt thee not again."

—*M. E. Buhler, in New York Sun.*

Man's the elm, and Wealth the vine,

Staunch and strong the tendrils twine:

Though the frail ringlets thee deceive,

None form its stock that vine can reave.

Fear not, then, thou child infirm,

There's no God dare wrong a worm.

Laurel crowns cleave to deserts

And power to him who power exerts.

Hast not thy share? On winged feet.

Lo, it rushes thee to meet:

And all that Nature made thy own

Floating in air or pent in stone.

Will rive the hills and swim the sea

And, like thy shadow, follow thee.

—*Emerson.*

Lead, lead Cleanthes, Zeus and holy Fate,  
Wher'er ye place my post to serve or wait:

Willing I follow; if against my will

A baffled rebel I must follow still.

# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

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## POWER.

There is a pitiful discrepancy between the powers that we exercise and the powers that we ought to possess, and do indeed actually possess if we could but bring ourselves to the point of realization. Piously asserting our belief in occult philosophy, even reducing that philosophy to aphorisms and formulas with many a vain repetition, we yet remain nearly impotent against the tide of materialistic thought and action that threatens to submerge the world. Power is something that we imagine will one day come to us, perhaps by some slow process of growth, perhaps by the grace of some superior being who will impart it to us. But to how many of us has come the perception that power is never given, that there is none to give it, that it can not be conferred, that it must be taken, and that in the spiritual world, where all power dwells, there is no such thing as time or the sequence of events? *That which we wait for never comes.* Only that comes that is taken now and by violence.

*That which we wait for never comes.* We ourselves are the only postponement of our hopes, and so long as we place achievement in the future, in the future it must remain. We ourselves are the creators of the illusion of time. Nothing actually draws near or removes itself. Power is even now an attribute of the human soul. It is a part of ourselves. Time can not bring it closer.

All the opportunity that we can ever have we have now.

An illustration comes readily to the mind. The mesmerist tells his victim that he will be unable to move his arm for six hours, or for six weeks, and for that space of time the power of movement will be in abeyance. Why? There is no structural defect in the arm. Muscles, bones, and tendons are healthy. A microscopical examination of fibre and tissue shows nothing amiss. It is obvious that the operator has done nothing to the arm. But he has done something to the mind. He has instilled into the mind a conviction of impotence and that conviction will remain until the spell is exhausted or removed. And so long as that conviction of impotence remains the arm is powerless. Remove that conviction or let it exhaust itself and activity is resumed. We are what we think we are. We can never become what we think we are not.

What is it that we suffer from except a conviction of impotence, a settled belief in our own incapacity? Study the authoritative occult teachings of the world and observe that they are directed one and all to the removal of that conviction. It is to be removed, not by intellectual learning, although this may help; not by the grace of superior beings, although that, too, is tendered within the law; but by the assertion of a new conviction, a conviction of divinity and power. Mesmerized by matter, the "mighty magic of Maya," we



are saturated with a certainty of our own incapacity, of our own limitations. We live within a prison whose impregnable walls are of such stuff as dreams are made of. We are deluded and cheated out of our divinity. And this is a spell that will never exhaust itself, but it can be destroyed by "self-induced and self-devised efforts."

What else is meant by the reiterated "That Thou Art" of the old Aryan sages? What else is the meaning of the Gita? Why else are we asked in the Christian Scriptures, "Know ye not that ye are Gods?" From every part of the world and in every age we find the efforts of occult teachers directed to this one aim—not to impart intellectual knowledge, not to teach the mysteries of nature, but to persuade to a realization of human divinity, to destroy the conviction of incapacity, and to show that the only gateway to power is the exercise of power, here and now.

There is no other goal, no other achievement, no other success. This is that unto which all other things are added. This is the Pearl of Great Price, and the Holy Grail, and the Stone of the Philosophers, and the Kingdom of Heaven which is within. This is that which is so small that it fills the world, so great that it can not be seen.

But it is not an easy thing to do, thus to realize human divinity. Life after life we have lived under the shadow of disability, asserting to ourselves, not our power, but our weakness; not our independence of the senses, but our subjection to them. Every atom in the body, in all the sheaths of the soul, has been polarized toward dependence and illusion. Every atom now works automatically, not to transmit the light, but to obscure it. To change that polarity means effort continuous and sustained. This is what the alchemists meant when they said that the crucible must be subjected to a steady and unchanging heat lest the great work of transmutation be spoiled. We have to set up a new automatic action to take the place of the old. We have to give a new direction to atom and molecule and cell. We have to assert our own divinity and our own powers of divinity instead of our humanity and the weaknesses of humanity. And "power follows on the proclamation."

Occultism is the establishment of a state of consciousness. It is not the acquisition of facts nor the pitiful waiting for some one to tell us something. There was never yet any genuine occult teaching other than an elaboration and a demonstration of the "That Thou Art." Nor can a state of consciousness be acquired by set practices at given times and places unless the new ideal be made the background of every thought and deed. Of what value to assert at night that we are gods if the acts of the day constitute a still stronger assertion that we are devils? Of what value to proclaim the reality of the One Life while we deny the guidance and the control of sympathy and courtesy? Of what avail to prate of the continuity of consciousness while our lives are governed by the standard of the threescore years and ten? Nothing indeed is of any value except the plowing up of the whole mental area, the destruction of our mental molds, the emergence into the realization of eternity.

Then comes power, the power to guide and to control, the power to think living pictures, the power to make spirituality contagious. Indeed it could come in one moment if we would but shake off the shadows that are nothing but shadows. But it will never come by philosophical saunterings, through the luxury of intellectual attainments, or through books. Power comes only through the realization of its possession and then by its exercise. But what we wait for never comes.

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Death, so called, is but old matter dressed  
In some new form, and in a varied vest  
From tenement to tenement, though tossed,  
The soul is still the same, the figure only lost:  
And, as the softened wax new seals receives,  
This face assumes, and that impression leaves.  
Now called by one, now by another name,  
The form is only changed, the wax the same.  
Then, to be born, is to begin to be  
Some other thing we were not formerly.  
That forms are changed I grant; that nothing  
can  
Continue in the figure it began. —Ovid.

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Practical faith we have not. Let us believe in unity until our actions are united.—  
Emerson.

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The fearful unbelief is the unbelief in myself.—Carlyle.

## ATOMS AND GODS.

## No. 1.

Science has now made so many discoveries on the nature of matter and the nature of thought that we may presently expect some attempt at synthesis, some effort to correlate our knowledge and possibly even to draw some ethical conclusions. It is true that the whole of this treasure trove is to be found in the *Secret Doctrine*, but what matter for that? It is not the habit of the world to give credit where credit is due, but who knows?—even that may come in time.

It goes without saying that ethical conclusions may be drawn, but we are naturally chary in relating knowledge to conduct. We do not like to feel that our science is laying a coercive hand upon behavior or that nature itself is concerned with our virtue or determined that we shall eventually practice it.

Let us look, for example, at the now accepted fact that the human body is constantly renewing itself, that it throws its atoms out into space and replaces them with other atoms that are attracted to it. Is there any law under which the body exercises a selective power over the atoms thus attracted and repelled? Is there a difference in the nature of the atoms? Is it conceivable that they have distinctive attributes. Even Haeckel is forced to answer these questions in the affirmative. He says that these atoms thus whirled from one body to another have a memory of their past experiences, and that under the impetus of this memory they are guided toward one form and away from another. Some such theory indeed is inevitable if we are to account for the growing complexity of nature and the increasing suavity of its manifestations. Just as a human being under the influence of memory avoids certain experiences and seeks others—in other words acquires wisdom—so do the atoms profit by their experiences and move in the direction of new and better ones. An atom leaves a human body, not by chance, but because that particular cycle of experience is ended for it. The atom that takes its place from without is selected, once more not by chance, but because its characteristics acquired in other bodies are in affinity with the body to which it is drawn. This is absolutely in accord with Occultism. It seems now that it is absolutely in accord with modern science.

But what is that force that thus selects the atoms that it repels and attracts? Obviously it must be the force of consciousness,

whether it be the consciousness of a flint or of a philosopher. It is the consciousness behind nature that assembles the atoms and arranges them into those forms that we call the material world. As consciousness changes its state or condition so it re-assembles and re-arranges the atoms to express those changes and thus produces the variations of matter. And it saturates the atoms with its own essence or, if we prefer to put it in another way, we may say that the atom preserves the record or the memory, and acquires the characteristics of, all the forms in which it has participated. It is this accumulating memory of past experiences that, as has been said, impels the atom toward certain forms and away from others.

Now at last we begin to see the bearing of our new atomic theory upon human conduct, or rather upon human thought, since all conduct is actually thought. It is then the human mind that is acting as an attractive and repulsive force upon the atom. It attracts only the atoms with which it has an affinity through the past experiences of those atoms, and it liberates those other atoms that it has charged with its own consciousness and whose cycle of experience in that particular body has therefore ended. Let us look first at the attractive power exercised by the mind over the atoms that are brought into the body to take the place of those that have been liberated.

What kinds of atoms are we attracting? Every atom thus attracted has passed up through the kingdoms of nature and has acquired what we may call a character as the result of its remembered and stored experiences. That atom has passed not only through what we call inanimate matter, but it has helped to build up the bodies of animals and of other human beings. It has been saturated with experiences that are either good or evil. And it seems that we ourselves by the manner of our thinking can either attract it or keep it at a distance, since it will come only where it has been drawn by thought. If we think thoughts of baseness, or passion, or greed, we are attracting to ourselves such atoms as are in affinity with that kind of thought and we may remember that the atoms are in motion toward or from our body in an unending and incalculable army through every moment of our lives. Every one of these atoms has its characteristics, and every one of them comes, not by chance, but by the specific and selective invitation of our thoughts. And yet we wonder at the "unkind fate" that

plagues us with disease and disability. We ourselves invited both the disease and the disability. Moreover, we may allow ourselves to believe that the atoms are attracted not only to the body as a whole, but to that particular organ of the body corresponding with their characteristics. We are inviting angels or devils into the sanctuary of the body, and we may have which we will. But if we determine by our thinking to invite devils we may be sure that they will act in a devilish way.

But what about the atoms that are leaving the body? Practically they have become parts of ourselves, since we have saturated them with our consciousness. They will now be drawn into other bodies as centres of conscious force whose unceasing influence will be for good or evil. The sudden impulse to wrong that arises in the mind of another may therefore be largely an impulse of our creation and for which we are responsible. We are not wholly responsible, since the mind of that other exercised its own selective powers over the atoms and must therefore bear its measure of responsibility for the soil that it supplied. For example, the impulse to murder which in the case of another actually materializes into the crime, may have been the result of atoms that we ourselves energized and that were then attracted to some other mind not strong enough to resist the impulse. The actual murderer is then hanged for the crime that we prompted him to commit and perhaps we ourselves sit upon the jury, full of righteous indignation, or exhort him to "make his peace with God." Thus the whole human family is knit together by an inescapable contagion of good and evil, a brotherhood of weal and woe. Science itself is now in possession of and is actually proclaiming all the facts upon which this reasoning is based. And it will adopt the reasoning also as soon as it is willing to take the plunge into the cold water of ethics. There can be no perpetual decree of divorce between science and religion.

There are other aspects of this atomic theory that will be dealt with in future issues. Among them are the relation of the human kingdom to the animal kingdom, the atom as a medium for the spiritual consciousness, the atom and reincarnation, the atom and its memories, and the atom and the lower nature. The consideration of these topics will be based upon the teaching of the *Secret Doctrine*, that are now also the belated teachings of science, and the legitimate deductions from those teachings.

## THE WAY.

A tree is not made in the same way as a locomotive. In the one case the parts are collected and put together, in the other, the whole, existing in embryo, evolves from within outward to that which it is to be. Humanity belongs to this class. This is not apparent to an observer at first glance; indeed, in most cases it is not apparent to humanity itself. Its units, believing that their assets must be sought at large, are engaged in collecting material, and hope one day to construct an organic bulwark, perhaps of culture and learning, perhaps of the ability to survive as one of the fittest. Nevertheless humanity is of the tree class. Its lineage, like that of the tree, reaches far back into the night of evolution when trees were not yet trees, and species had not come to pass, while the impetus of its power of being suggests a line of succession not to be thwarted by the ceaseless intermittent pauses of death—that which so mercilessly scatters those engines whose parts adhere not by an inward growth. An essence from each life cycle is carried over, making that which is the product of that which has been, and the possibility of that which is to come. When the force within that sent it forth has reached its ultimate there comes a pause, the moment of a right about face of action to reaction, when the tree returns to that from which it rose; only, however, to re-become itself again, and again, and again; each time more perfectly fulfilling the ultimate ideal.

For the tree has its ever-widening horizon, as has each leaf, as has each man. There are no two trees alike, no two leaves alike, no two men alike; there is variety as infinite as the purpose of the plan producing it. Matter, under the impetus of Spirit, is fashioned and refashioned until that for which it so exists shall be accomplished. Spirit, the Unity, tries to express itself in matter, apparent separateness, and approaches nearer and nearer to that expression with each kingdom of nature. Or, the great positive force which underlies all life is transferred to its negative pole, and when such transfer is complete there is the customary pause that ever comes when the midway turning point is reached. In the great evolutionary cycle which includes within itself all other cycles, and all purposes, this point must come when the force that began to move from Spiritual Unity in the coming forth of the great day of activity has become more and more spent as its impetus is transferred to the material. When it is completely so



Hierophant. Virgil depicts him as taking his wand to evoke from Orcus the souls plunged therein—*tum virgam capit, hac animas ille evocat Orco*. He is the Golden-colored Mercury . . . whom the Hierophants forbade to name. He is symbolized in Grecian mythology by one of the "dogs" (vigilance) which watch over the celestial flock (Occult Wisdom), or Hermes Anubis, or again Agathodaemon.—*Vol. II, p. 32.*

### CLAY AND FIRE.

Mr. Layton Crippen, author of "Clay and Fire" (Henry Holt & Co.), has written a remarkable book, but not one that will be read by the professional optimist with any satisfaction. Mr. Crippen walks up and down in the world and to and fro in it and he finds that things are not well with us. We have forgotten God, and because we have forgotten God we have forgotten also beauty and happiness. Indulging in an orgy of materialistic "progress," we have allowed happiness to escape us, and our plight grows worse from day to day. "We who live now are very far from God," says Mr. Crippen, "farther from him than man has been at any time before. His Face is veiled from us, and the cloud that veils it becomes darker continually."

But with Mr. Crippen's indictment we are not at the moment concerned, strenuous and often beautiful as it is. If we have descended into hell we shall at some time return by the same road, and the author seems to think that we are now approaching the turning point, and that the coming of a spiritual philosophy is at hand. But it will not come through spiritualism, however cleverly it be clothed in the garments of the psychic researcher. Humanity wants to know something of the post-mortem states, and here spiritualism is not indeed silent—would that it were. It is merely banal:

Never in any spiritualistic seance has the slightest indication been given as to what happens to man after death, as to what his condition is, what are his delights and his pains. To regard the emanations that apparently manifest themselves in seances as being the actual individualities of dead human beings requires an amount of credulity of which most of us are incapable. That some sort of dreamlike intelligence is displayed by them, carrying with it occasionally such memory as exists in dreams we must admit; but we do not have to admit that the soul, the divine part of man, is concerned in these pitifully inane "messages."

Mr. Crippen is somewhat more hopeful of reincarnation, in which he seems himself to

believe, and its effect in calming the fever of our unhappy lives. Perhaps he is a little over-sanguine as to the enterprise of the psychical research societies, and it may be that he fails to realize the extent to which reincarnation is already a matter of common belief. He says:

The psychical research societies will, I think, before long devote more attention than hitherto to certain phenomena, or alleged phenomena, the examination of which would be of far more value to us than millions of reports of seances under "test" conditions. If only one case of the return of a soul to earth, of reincarnation, could be proved, man would have made an immense advance toward an understanding, not of the meaning and mystery of life, but of his own immediate fate. The Orientals are well aware of this. They pay no attention to the phenomena obtained through mediums; their attitude, indeed, suggesting that it is an old story to them, and a story that is not worth the telling. But they take infinite pains to examine any report of a child remembering a previous existence, and such cases, it may be remarked, are reported only of children. To many, perhaps to most, adults there have come at times strange intuitions, shadows of what seem memories, a sense of previous knowledge of ancient cities visited for the first time; but actual memory of past existence has, if it has ever been displayed, been confined to the very young. The most detailed and convincing report of such a case that I have read is given by Lafcadio Hearn—a translation of a number of long official Japanese documents, signed and sealed, the names of the witnesses and their evidence all in proper order.

Mr. Crippen is of course mistaken in supposing that it is only children who have professed to remember their past lives. While we are not of the opinion that these claims have any great value they have been made from immemorial times and by all grades of education and intelligence. If we remember right the late Dr. Anna Kingsford professed to have such a memory, and also the late Countess of Caithness, and there are very many others.

However we may seek to blind ourselves with intellectual juggleries, we *know*, says the author, that we shall live on after death. He does not believe that even Haeckel expects to die:

What befalls us we can not know. Perhaps our brain-memory is lost for a time; perhaps even the mind of a Sappho, reborn in a Sarojini Naidu, must pass through Lethe. But the soul remains.

Mr. Crippen has written a notable book, a book that is full of hot anger and the scorn of ugly and unhappy things. Man, he says, must pay for his soul's descent, but yet he is not without a recognition that the natural



gravitation of the soul is upward and that joy cometh in the morning.

### THE LAW OF LIFE.

The following extracts are from one of a collection of essays by Mrs. Ella Wheeler Wilcox just published by Harper & Brothers under the title of *The Art of Being Alive*:

"Whatever you are here on earth, whatever you possess, you have in some life earned. And upon you, and you alone, depends your next situation. If you have poverty and ill-health and you are determined to improve your condition by industry, economy, and sensible living, though you may die before you attain your aim, still you have laid the spiritual foundation for a better fortune and a better body in the next incarnation. . . .

"If you have been educated on traditional lines, you are thinking that the Creator of this vast universe makes each soul from new material and sends it to quicken the unborn child at a certain period.

"If you think anything at all about the matter beyond that you must wonder why one of these God-made souls is sent into a palace, another into the slums.

"If you decide that some are made to suffer and be poor and unfortunate on earth in order that they shall shine above their affluent brothers after they go to heaven, then you must think the Creator a very partial and unjust being, or He would not show such favoritism. Any way you reason it out you will find the whole matter incompatible with justice unless you accept the idea of re-incarnation. . . .

"The creative power is so vast that it is almost unthinkable. But we have to accept that as a fact. And it is so magnificent and stupendous a fact that it thrills the mind and heart and soul, unless all are atrophied or undeveloped. This earth is only one of millions of worlds more wonderful, and we are but expressions of that vast power. Everything that exists anywhere is divine. There is nothing which is not an expression of what we call God.

"In the course of eons of time we have occupied many bodies and many worlds; and we are in this world what our former lives made us. We will be in our next incarnation just what we are now preparing ourselves to be.

"The law governing this universe is the law of cause and effect. If in some former existence you lived a life of luxury and li-

cense, if you 'trod flowery paths of dalliance' and ignored the voice of reason and wisdom, then you are back in this world for the purpose of working out your debt to the universe. You are poor, frail of body, and between you and health and success and comfort and happiness lie seemingly insurmountable obstacles. You look on other more fortunate human beings and wonder why God has been so unkind to you.

"But you have made your own destiny. And now you possess the power to change that destiny. You can change it to a wonderful degree, here and now; and you can build a glorious destiny for your next coming. . . . This consciousness should act as a mighty stimulus to persistent and patient efforts at self-conquest and self-development—conquest of the unworthy and weak and indolent impulses, development of the worthy and strong and aspiring side of our natures.

"For every such effort means a step forward toward realization of our ideal and its absolute attainment either here or elsewhere."

Happy those early days, when I  
Shined in my angel infancy.  
Before I understood this place  
Appointed for my second race,  
Or taught my soul to fancy aught  
But a white Celestial thought;  
When yet I had not walkt above  
A mile or two from my first love,  
And looking back at that short space,  
Could see a glimpse of his bright face:  
When on some gilded cloud or flower  
My gazing soul would dwell an hour,  
And in those weaker glories spy  
Some shadows of eternity. . . .  
But felt through all this fleshly dresse  
Bright shoots of everlastingnesse.  
O, how I long to travell back,  
And tread again that ancient track.  
That I might once more reach that plaine  
Where first I left my glorious traine;  
From whence the Inlightened spirit sees  
That shady City of Palm trees.  
But ah! my soul with too much stay  
Is drunk, and staggers on the way.  
Some men a forward motion love,  
But I by backward steps would move,  
And, when this dust falls in the urn,  
In that state I came return. —*I'aughan.*

We never get beyond the law of cause and effect. We externalize in our outward circumstances precisely our ideas on the universal mind.—*Judge Troward.*

# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Gaston Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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## WHERE NO FEAR IS.

Arthur Christopher Benson, far famed in circles of orthodox religion for his exquisite presentations of the things and beliefs that do not matter, tells us in a recent work that civilization has succeeded in the creation of communities that are free from fear. Possibly it would be too much to expect from Mr. Benson that he should refer to civilization otherwise than in the respectful terms of a conventional admiration, but a distortion of fact so grotesque as this can hardly pass without a surprised comment. For where are these communities from which fear has been excluded? If Mr. Benson means that we are no longer afraid of cannibals and pirates, of demons and of omens, he is of course right. Our cannibals and pirates are now dressed in the garments of propriety and they sit in the seats of the mighty, while as we believe no longer even in Gods we can hardly be expected to believe in devils or indeed in anything else that can elude the mint stamp. But if Mr. Benson actually believes that we have rid ourselves of fear itself because we are no longer afraid of certain things that we were once afraid of we can only admire his power of credulity and lament his apparent incapacity to observe.

So far from having abolished fear, we are probably more hag-ridden by fear than ever before in the recorded history of the race. As a matter of fact it is by no means the threat of the cruder injuries of fire and sword that have most

power to destroy our happiness. We may even believe that these things sometimes give a certain zest to existence that is preferable to the crushing monotonies of "safety." The early American pioneer, in daily peril of nature and of man, was certainly happier than the average victim of our modern economic system. A recent writer on India tells us that the discontent of her people is largely traceable to the extinction of adventure and to the establishment of an assured tranquillity, while Professor Ferrero asserts that the chief danger to the peace of the world at the present time is from the great new democracies who are disposed to look upon war as a welcome escapade, a romance, an excursion from the daily drudgery of their lives. At a time when conflicts and raids and harryings were almost a certainty there was probably far less fear and far more happiness than there is to-day.

Assuredly, then, we have not abolished fear. It is rampant and perpetual. We live in its atmosphere and we breathe its breath. We are afraid of germs, afraid of poverty, afraid of disesteem, afraid of disease, afraid of death. Heavens! how afraid we are to die! Science and religion have combined to persuade us that nature has decreed a culminating calamity for every human being on earth, and that however bright the stage may be, however full of life and color, it must presently be obscured by a curtain of darkness and night. Truly, as the old proverb says, black care

rides behind the horseman, and for that we must thank the materialism that has not only robbed us of faith, but that has denied the existence of the knowledge upon which that faith was based. We must thank also religion, which has placed upon death every hideous garment that a diseased imagination could devise in order to chase us into the sanctuary with the bogey man at our heels.

If we had but eyes to see we should know that the existence of fear was proof positive of a disastrous mistake somewhere. For here, at least, we are lower than the animals, whose only fears are shown by their instinctive efforts to preserve their lives, and probably the word fear is here a misnomer. Certainly such fears as we have are unnatural. Nothing but an absolute mental degeneracy could have persuaded us that our bodies are citadels besieged by the relentless foes of our universal environment, that the forces of nature are banded together for our destruction. Nothing but moral deterioration could have peopled our civilizations with cowards, and with cowards who are rather proud to be cowards, and who boast of their consecration upon the salvation of their bodies and of the inanities and cruelties by which that salvation is sought. There must be something wrong somewhere—gravely and horribly wrong.

The stress laid by the *Gita* upon the abolition of fear can hardly fail to arouse the attention of the student. For the matter of that we find the same warnings against fear in the scriptures of the world, but in the *Gita* they are peculiarly explicit and emphatic. Says Krishna, "He also is my beloved of whom mankind is not afraid and who has no fear of man; who is free from joy, from despondency and the dread of harm. My devotee who is unexpected, pure, just, impartial, devoid of fear, and who has forsaken interest in the result of action is dear unto me." Where today shall we find those who neither cause fear in others nor feel it themselves? The search for such as these would certainly be an arduous one.

It is, of course, ignorance that breeds fear, and it is an ignorance that can not be banished by a material science that deals only with the coarse and the crude and that denies all the finer forces that give to man the dominance over the

lower powers of nature. If man is nothing but a body he may well fear all those agencies that seem to war against the body. Small wonder that he should fight so tigerishly for the salvation of the body and should throw all mercy and all humanity to the winds in his efforts to protect all that he is or has. It is to this that we owe the ferocities that are the distinctive marks of the day, its manias, and its deliriums. The accepted philosophies of the age have taught us to say, "Let us eat, drink, and be merry, for tomorrow we die." Why should honor, or truth, or justice, or mercy, stand in the way of the gratification of the senses? What truce should we have with a moral law? What is duty but a myth to be dissipated by death?

There is, of course, no remedy except a return to the archaic teachings. There can be no such cure for greed and ambition and the fever for comfort and gain as the adoption of some other time standard that shall dwarf all these pursuits into their proper nothingness. There can be no fear in the mind that has once glimpsed the eternity of life and consciousness, an eternity governed by law that is utterly merciful because it is utterly just.

It was once said that "Those who lead the life shall know of the doctrine." There is no other way. If the immortality of consciousness, of reincarnation, are mere theories, pleasing intellectual problems, then they can have no efficacy in the abolition of fear. Such beliefs, as beliefs, can not help us much until they have become permanent parts of consciousness. And this can be done only by effort, by action, by "leading the life." Knowledge can come in only one way, by a constant exertion to attune every thought and act to the philosophy that has been intellectually adopted. And they are not so attuned now. We have not yet overcome the polarities of the old thought. We still measure the importance of events by a time standard that we profess to have discarded. Our relations with our fellows are still such as to produce fear in them and in ourselves. We still allow the things that do not matter, that in the light of Theosophy can not possibly matter, to dictate to us our fears and our joys. We are still the slaves of illusion, the victims of a *Maya* that creates the phantoms at which



we shudder. The automatic action established by ages of folly and fear is not easily reversed, but until it has been reversed, until it has been conquered by continuous effort, by incessant watchfulness, and by action, we shall still be barred from the path of knowledge by the fears that were created by ignorance and sustained by indolence.

## ATOMS AND GODS.

### No. 2.

In the last issue an effort was made toward a glimpse of the part played by the atom in the constitution of the human body. We saw the perpetual process of destruction and of rebuilding, the discharge of atoms from the body and their replacement by other atoms. It seemed evident that every atom thus discharged had been energized for good or evil by the indwelling human consciousness to which it had been attached, and that upon its discharge it must be attracted to other bodies with which its energy was in affinity. It seemed equally evident that every atom that joined the body must be definitely attracted because of an affinity between its energies already acquired elsewhere and the consciousness inhabiting the body. The atom would thus become a karmic agent, not only on the physical plane, but also on those higher instinctual and mental planes that would be exposed to its force. If there is a law governing the motions of the planets around the sun there must be an equally definite and precise law governing the attraction and repulsion of atoms by the human body. We can not have law in one place and chance in another.

Now let us see what bearing the atom may have upon the development of the spiritual consciousness. Let us understand that Nature in its totality and in all its parts represents the effort of the spiritual consciousness to create for itself a body through which it can shine as self-consciousness. Patanjali says that the universe exists for the purposes of the Soul. Therefore it does not matter whether we are considering the case of a flint or the brain of a philosopher. The process is the same in each case. The flint is an aggregate of atoms summoned by consciousness and so arranged as to represent the state or condition which that consciousness has reached. Presently that consciousness will rearrange the atoms to represent some other and higher state of itself, and then we say that we have the vegetable kingdom. Another stage in the process and we have the

animal kingdom, and finally the body of man with its brain and nervous system. But at whatever form of matter we look we see always the same process. We see an endless rearrangement of atoms to express the progressive stages or state of the One Consciousness toward that self-expression that may be called Self-Consciousness.

Thus we may say that the brain of man is an exact physical correspondence of the stage to which consciousness has reached on its path to self-knowledge. All men, all lives indeed, are essentially divine, but they vary in the extent to which they realize their divinity, and this variation creates the different orders of brains that we see around us. It is a mere scientific truism to say that each and every thought sets up a rate of vibration in the brain and affects its texture. In other words every thought leaves the brain either more transparent or more opaque to the divine light behind it. The brain faithfully represents our consciousness as our consciousness is *thinking of itself* or realizing itself. As we elevate our conception of ourselves so our brains are modified to receive and to transmit that new conception. The atoms assume fresh combinations to correspond with the fresh thought. The man who begins to study music may be said to cultivate a hitherto unused area of his brain. He now needs to think music, and the brain at once sets to work, by rearranging its atoms, to furnish the necessary mechanism. In this way there is a brain area to correspond with every department of normal thought, and so inconceivably elaborate is this brain mechanism that there are cells corresponding with each letter of the alphabet. If we begin to think in a new way some fresh area of the brain is opened up, and we can not think successfully in that new way until the brain has developed and organized the necessary area. The brain is indeed the organ of thought, but it will transmit only that kind of thought or consciousness that it has been trained to transmit. It does not transmit the spiritual consciousness because it has not been trained to do so, in other words because it has not been directed by *necessity and by will* so to rearrange its atoms as to transmit the spiritual consciousness.

The occult path becomes then clear enough. We have to compel the brain to become transparent instead of opaque to the spiritual consciousness which always "stands at the door and knocks." Two things may be supposed to happen as soon as we begin to think of ourselves as divine and immortal lives. The atoms already constituting the brain begin at

once to recombine into form consonant with the desired end. And the atoms that newly reach the brain to take the places of those discharged from moment to moment will be selected because of their affinity with the new order of spiritual thinking. They will be atoms already disposed toward transparency rather than toward opacity. For all forces there are both appropriate and inappropriate media. Thus light will pass through a glass plate, but it will not pass through a copper plate. Electricity, on the other hand, will pass through a copper plate, but it will not pass through a glass plate. The difference between a glass plate and a copper plate is in the arrangement of the atoms. This, too, is the difference between the brain of a cannibal and the brain of a philosopher—the arrangement of the atoms. And it is the nature of the thought, or the self-realization, that produces that arrangement, an arrangement that either precludes or facilitates the passage of the spiritual consciousness. The consciousness is the same in all creatures, but the medium through which it shines is not the same. The medium in every case is created by the consciousness which *thinks of itself* in this, that, or the other way, and so brings the atoms of the brain into certain combinations and not into others.

Once more, therefore, we see the absolute and precise science of the "That Thou Art" of the Aryan philosophers. In all cases it is an attempt to produce the self-realization that shall change the combinations of the brain atoms so that they shall transmit the spiritual consciousness instead of exclude it. It is an effort to change the habit of thought and so to make the brain transparent to the spiritual thought instead of opaque. And it never fails.

### WISDOM FROM THE "SECRET DOCTRINE."

#### VENUS.

The Logoi, like Jupiter or Zeus, son of Cronus-Saturn, "Infinite Time" (Kala) in their origin were represented as male-female. Zeus is said to be the "beautiful virgin," and Venus is made bearded.—*Vol. I, p. 101.*

Why, in spite of its closer proximity to the Sun, is Venus less dense than the Earth?—*Vol. I, p. 649.*

The "struggle for existence" and the "survival of the fittest" reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the ancient sages. . . . Hence also the War in Heaven of Michael and his Host against

the Dragon—Jupiter and Lucifer-Venus—when a third of the stars of the rebellious Host was hurled down into Space, and "its place was found no more in Heaven."—*Vol. I, p. 224.*

Mercury and Venus have no satellites, but they had "parents" just as the Earth had. Both are far older than the Earth.—*Vol. I, p. 180.*

It is then the Seven Sons of Light—called after their planets and often identified with them by the rabble, namely, Saturn, Jupiter, Mercury, Mars, Venus, and presumably the Sun and Moon, for the modern critic, who goes no deeper than the surface of old religions—which are, according to the Occult Teachings, our heavenly Parents, or synthetically our "Father." Hence, as already remarked, Polytheism is really more philosophical and correct, as to fact and Nature, than is anthropomorphic Monotheism. Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication, morally and physically, with the Earth, its Guides, and Watchers; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their Regents or Rectors with our Monads and spiritual faculties.—*Vol. I, p. 629.*

"Jehovah," in its best aspect is Binah, the "Upper mediating Mother, the Great Sea or Holy Spirit," and therefore rather a synonym of Mary, the Mother of Jesus, than of his Father; that "Mother, being the Latin Mare," the Sea, is here, also, Venus, the Stella del Mare, or "Star of the Sea."—*Vol. I, p. 421.*

The Titans of the western allegory also are as closely connected with Venus-Lucifer, which was identified by later Christians with Satan. And, as Venus, equally with Isis, was represented with cow's horns on her head, the symbol of mystic Nature—one convertible with, and significant of, the Moon, since all these were lunar goddesses—the configuration of this Planet is now placed by theologians between the horns of the mystic Lucifer. It is owing to the fanciful interpretation of the archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth, that whatever takes place on the one takes place on the other, and that many and great were their changes—it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, color, and even of the orbital paths, to that

theologically-woven character of Venus-Lucifer.—*Vol. II, p. 35.*

### MEMORY OF PAST LIVES.

One of the questions which vexes the student who for the first time hears of Reincarnation is "Why do I not remember the experiences of other lives?" It is a natural question and a proper one.

But do we remember all that we did only yesterday—all the details, each incident in its relation to others which went to make up the sum total of the events of that day? By no means. We could not even remember all that we have thought of during the last five minutes unless our minds had been specially trained, so rapid is the passage of thought through the brain.

We can try this experiment for ourselves and so see by comparison how impossible it is for us with our present faculties to remember in logical sequence the happenings of but a few hours ago. Few of us remember more than the important events of our lives, but the memory of the rest remains in the form of character, habits, natural tendencies, and the like.

Who among us remembers anything of his babyhood? The first few years of life are an absolute blank. And yet we lived through those years. They were filled with many happenings which must have been important to us at the time if we may judge at all from the sufferings and joys of young infants.

And since we can not remember the experiences of our infancy of course we have no recollection of our birth into this world, and yet the child shows that it is conscious the moment it is born. Reasoning from analogy and the fact that we have lost for the moment all memories of birth and infancy, while at the same time knowing that we must have passed consciously through those states, may we not give some weight and reasonableness to the words of the poet:

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath elsewhere had its setting  
And cometh from afar.

In spite of this great lapse of memory nothing can weaken us in our feeling of individuality, that consciousness within us of "I am I." We know through the experience of life itself that we are the same individuality through all these changes. Those of us who have passed through birth, infancy, childhood, youth, and manhood have undergone many experiences, many changes in self-

consciousness; still, in our inmost being we have never lost the feeling of individuality, of egoship. You are no longer the same "person" or rather "personality" that you were last year, and yet you know that although your body, your ideas, mind, sentiments, and ideals have changed You are still the same. You identified yourself for the time being with all your beliefs, hopes and fears, loves and hates, but the circumstances and experiences of life have been teaching you all along that these are but passing phenomena and that there is that which abides in you unchanged through all.

But if this consciousness of true individuality remains throughout life why should we not extend the mental horizon further? Why should we hesitate to go beyond the limits of this our present life? Since this consciousness of "I am I" is so firmly planted within us it must constitute our best evidence of our own divinity, of our immortality, of our indestructibility. If we now are, if we know, as undoubtedly we do, that We, the essential We, are still the same in spite of all outward change, we must have always been; and as Sir Thomas Browne puts it: "Whatever hath no beginning may be confident of no end." Thus we may say with Krishna: "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be."

But the main reason we do not remember our past lives is that at each new birth the ego clothes itself in a new body, which possesses new faculties and a new brain. The brain we now have can only register the experiences through which the personality has passed: for, be it remembered, Theosophy defines man as being a Divine, Immortal Individuality, functioning through a perishable, evanescent Personality, the meaning of the latter word being a "mask," a "disguise." This we know to be true, in that we are still the same individuals, although we have changed more or less in our outward personality in the passing years.

Experiments in hypnotism and studies in the phenomena of what psychologists and scientists are wont to call the subconscious self, the subliminal self, and what not, have shown conclusively that the ego or soul registers every experience through which it has passed. All memories abide in the soul. They are but temporarily obscured.

When the brain can be made receptive to the higher, subtler vibrations of the soul it will then remember not only all the ex-

periences of this present life, but it will also mirror the events through which the ego has passed in its pilgrimage through matter from everlasting to everlasting. This can and has been done by men now high in occult development, who, complying with the necessary requirements, have striven toward the Divine Life in ages past, who have conquered the lower animal nature, and have merged their consciousness in the Divine Consciousness. This testimony on their part should inspire us with renewed confidence to press ever onward toward that goal, for it is a fact in nature that "all can do what has by man been done."

### BUDDHA'S FIRE DISCOURSE.

(From "Ancient Books of the East" series.)

The Lord having stayed at Uruvela as long as he wished went forward to Gayasisa with a great assembly of brethren, with a thousand brethren, who had all previously been ascetics. There the Lord addressed the brethren: "Everything, brethren, is on fire. How, brethren, is everything on fire? The eye, brethren, is on fire, visible objects are on fire, the faculty of the eye is on fire, the sense of the eye is on fire, and also the sensation, whether pleasant or unpleasant, or both, which arises from the sense of sight, is on fire. With what is it on fire? With the fire of passion, of hate, of illusion, is it on fire, with birth, old age, death, grief, lamentation, suffering, sorrow, and despair. Thus I declare. The ear is on fire, sounds are on fire (etc.). . . . The nose is on fire, scents are on fire, the tongue is on fire, tastes are on fire, the body is on fire, objects of touch are on fire, the mind is on fire, mental objects are on fire, the faculty of the mind is on fire, the perception of the mind is on fire, the sensation, whether pleasant or unpleasant, or both, which arises from the inner sense is on fire. With what is it on fire? With the fire of passion, of hate, of illusion is it on fire, with birth, old age, death, grief, lamentation, suffering, sorrow, and despair. Thus I declare.

The wise and noble disciple, brethren, perceiving this, is indifferent to the eyes, indifferent to visible objects, indifferent to the faculty of the eye, indifferent to sensation, whether pleasant or unpleasant or both, which arises from the sense of sight. He is indifferent to the ear, indifferent to sounds, indifferent to the tongue, indifferent to tastes, indifferent to the body, indifferent to objects of touch, indifferent to the mind, indifferent to mental objects, indifferent to the faculty

of the mind, indifferent to the perception of the mind, indifferent to the sensation, whether pleasant or unpleasant or both, which arises from the inner sense. And being indifferent he becomes free from passion, by absence of passion is he liberated, and when he is liberated the knowledge 'I am liberated' arises. Re-birth is destroyed, a religious life is lived, duty is done, and he knows there is nothing more for him in this state." And when this exposition was spoken the minds of the thousand brethren were freed from the passions and liberated.—*Vin. Mahav. 1.21.*

### THE LAW WITHIN.

There are days when the Kingdom of Heaven seems near at hand, when there is the sense of the presence of a great life of which we know ourselves to be a part, when we feel its pulse through us as we watch it in the tides or hear it in the trees. On such days the law of Karma is spread to view. It would be useless to be base; a thousand forms and sounds of harmony would bid us stay our hand ere we strike havoc upon such a plan; a thousand living chords would quiver messages of the everlasting links of being.

Thus does the great engine of life work before our eyes and in us. Man, consciously or unconsciously, is the eternal generator of its force. Greater than this individualized spiritual consciousness there is not. The states of its expression differ, as a seed from a plant, from a bud, from a bloom. Spirit, like space, is indivisible and eternal; hence the inexhaustible power of man, who is its channel of expression, its culmination on this plane of matter.

Does humanity know of this? No, no more than a child at the hour of birth knows of manhood; or a chicken within its shell of the barnyard without. When will man awaken to his true nature? Only when, after countless experiences with the phantoms of illusive separateness, he finds that satiation is the end of all such, and that peace, happiness, and a knowledge of the meaning of life are not in his heart. The exhaustion of worldly desires brings him to a standstill, and for the first time his heart in earnestness asks the great life to yield its secret.

An impulse so directed from a centre and generator of spiritual force goes out into the realms of the larger self as the vibrations caused by a pebble cast into the water go out from their centre, and when this impulse has traveled to the confines of space it comes to rest again in him as the ripples come to rest



in their point of departure. Now that he is listening, his whole heart yearning, his mind free and open, and his purpose severed from the whirl and clatter of sense sensation he perceives an influx of hope as a spark in the darkness. Kindling it with faith he will now commence the struggle for spiritual birth. Effort upon effort will at last break through the personal shell to the light divine.

The whole blaze of the great light is the end; the logical deduction that man is spiritual and hence potentially omniscient is but the beginning. All the battles between beginning and end must now be fought and won. Each victory brings its renewal of faith, hope, and light, and fills the soul with the joy of attainment and the peace that is of the nature of things divine. Through seeming discord he can perceive abiding harmony, and while fulfilling his own evolution he finds himself applying the power of self-conscious godhood to the lifting of his larger Self, Humanity, and the matter of the Cosmos.

The nature of the prize suggests the price that must be paid. Cyclic law will bring the recurrence of old tendencies, and many a time faith will be lost and the memories of hope extinguished. Then will he wonder what it was that once he thought he saw, and further struggle will seem useless. But he has learned that he stands at the helm and this will be his saving grace.

Christ said that his yoke was easy and his burden light, and yet that the kingdom of heaven must be taken by violence. Thus run the everlasting ease and the constant difficulty. While humanity, striving after life's end, requires money, travel, books, approbation, and forced attainment, the man seeking spiritual wisdom, which is the real perfection, has only to consider consciousness, the consciousness that he calls his own and that which is not yet his. By poverty of personal possessions which hold the mind attached, by humility which realizes that all power is of the One Great Power, by service and sympathy which gives one more and more the viewpoint of other units he is to reach out and through this personal idea and at last, foregoing the limited, he becomes the limitless.

His difficulty is not of money, for his wants are few, and so long as he moves with the law he will not strike amiss or go astray. His own will know him and teach him and tend him. He needs no books nor travel, for he now sees the source of all the thoughts in books, and of the earth, in the Mind Divine. Such outward objects would but dissipate his power. No rivalry will be in his breast, nor

competition spur him on, for his attainment is not personal. He is but a note in the great harmony of life, a single aspect of the great soul, but one facet in the brilliant diamond of white light.

His difficulties are other than these. He must express the power of the universe, yet never lose sight of the isolated poverty of the personal. "How dare he be so great when he is so small, how dare he be so small when he is so great?" One thought of self, and the current from that which is selfless is no more. Peter sinks upon the water. The magic connection is not for the selfish or impure. Man feels within himself the rise of a mighty power, yet he must use it only for the sacred service of the whole to which he is now dedicated. Thus must he walk in his virtue upon the edge of a precipice where a misstep may be the abyss of vice. Yet it is necessary to move with unfaltering courage, as fear is as fatal as pride or ambition.

Nevertheless sooner or later he must need walk, whether or no. Each man comes to this period of his evolution just as each man comes to maturity. The same is true of the races of men. The period which finds humanity at this deepest curve of its life cycle is marked by the same symptoms as those which showed themselves in the individual. Materialism has been drunk to its dregs and still happiness is nowhere found. War, mechanical contrivances, a departure from the spiritual in art, literature, and music, fraud and immorality in the social, political, and commercial life, all point the way to the internal catastrophes that desolate the body that has violated the spiritual law.

But the turn must be made by the units of humanity one by one. There can be no mitigation of sorrow, vice, disease, and misery until it is so made. No need to deplore our red-light districts, our asylums, wars, and iniquities. Let each man clear his own heart of all such and the heaven will work until the whole is leavened. Spiritual thought will create peace, love, happiness, and power as material thought has produced their opposites.

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He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his own thought, instantly rights himself, stands in the erect position, works miracles.  
—Emerson.

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Thinking is the talking of the soul with itself.—Plato.

# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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# U. L. T.

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## AN UTTER FAILURE.

A crusade in the cause of international peace and arbitration has now been carried on throughout the world for many years, and the present war in Europe is a bitter comment upon its work. It has failed utterly and the causes for its failure are not far to seek. Almost without exception that crusade has been waged in the cause of expediency, and not of morality. We have been implored to keep the peace, not because it is wrong to fight, but because it is financially unprofitable. One of the foremost peace advocates of the day has written volume after volume of peace pleas based exclusively upon the cost of war, a cost calculated upon the price of cartridges and the thousand incidentals of a campaign. We have been asked to value human life for precisely the same reasons that cattle are valued in the stock yards, for their brawn and sinew, and for their capacity to reproduce brawn and sinew. Assuming that selfishness is necessarily and always the foundation of all human activities, we have been advised that peace is the most remunerative form that our selfishness can take. Peace, we have been told, pays.

Perhaps when the present carnival of butchery has had its day we shall be disposed to listen to another form of appeal. Peace is commendable, not at all because it pays, but because it is right, because it is consonant with the spiritual nature that will not forever be thwarted and denied. Nations fight for precisely

the same reasons that animals fight, because they are made up of individuals in whom the lower and the passional nature is rampant, who have been taught in the home, in the school, and in the church, that self-interest is lord of all and that to advantage one's self at the expense of another is not only necessary, but laudable. Actually the world has been at war for generations past. It has now entered upon a peculiarly brutal phase of the internecine struggle that is called civilization. We are so used to the tragedies of peace that we call them good. We look complacently upon their hideous battlefields and call them progress. Their casualty lists are made up, not of laurel-crowned soldiers, but of widows and orphans and of those whom we trample ruthlessly under foot while prating heartlessly of economic law and the survival of the fit. The real tragedies of civilization are not to be found amid the roar of its cannon, but in its great and "peaceful" cities, where men devour each other and where the woe of the conquered cries aloud to ears that do not hear. The horrors of war are but the logical and necessary extension of the horrors of "peace," and they are horrors that can never cease until the service of others in place of the service of self has been recognized as the law of life. This alone is the peace crusade that will not fail. This alone is the tree planted eastward in Eden for the healing of the nations. A real and an abiding peace will come. We need not

## WISDOM FROM THE "SECRET DOCTRINE."

### VENUS—Continued.

Venus, or Lucifer—also Shukra and Ushanas—the Planet, is the light-bearer of our Earth, in both the physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his pontiff-name as Lucifer.—*Vol. II, p. 36.*

Every world has its parent Star and sister Planet. This Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind.—*Vol. II, p. 36.*

The cow was in every country the symbol of the passive generative power of nature, Isis, Vach, Venus—the mother of the prolific God of Love, Cupid, but, at the same time, that of the Logos whose symbol, with the Egyptians and the Indians, became the Bull, as testified to by the Apis and the Hindu Bulls in the most ancient temples. In Esoteric Philosophy the Cow is the symbol of Creative Nature, and the Bull (her calf) the Spirit which vivifies her, or the "Holy Spirit," as Dr. Kenealy shows. Hence the symbol of the horns.—*Vol. II, p. 436.*

All antiquity, ever since the birth of Astronomy—imparted to the Fourth Race by one of the Kings of the Divine Dynasty—and also of Astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The esoteric meaning of this is the Earth fallen into generation, or into the production of its species through sexual union. But the latter Western nations have not failed to give it quite a different interpretation. They explained the sign through their Mystics—guided by the light of the Latin Church—as meaning that our Earth and all on it were redeemed by the Cross, while Venus—otherwise Lucifer or Satan—was trampling upon it. Venus is the most Occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to, the Earth is the most prominent.—*Vol. II, p. 33.*

Symbologists have discovered with dismay . . . that the Trinity . . . was in truth, only an astronomical triad, composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost), Sophia, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the "bright and morning star."—*Vol. II, p. 569.*

Every Race in its evolution is said to be

born under the direct influence of one of the Planets; Race the First receiving its breath of life from the Sun, as will be seen later on; while the Third Humanity—those who fell into generation, or from androgynes became separate entities, one male and the other female—is said to be under the direct influence of Venus, "*the 'little sun' in which the solar orb stores his light.*"—*Vol. II, p. 27.*

The ansated cross is the astronomical planetary sign of Venus, "signifying the existence of parturient energy in the sexual sense, and this was one of the attributes of Isis, the Mother, of Eve, Havvah, or Mother-Earth, and was so recognized among all the ancient people in one or another mode of expression." (From a modern Kabalistic MS.)—*Vol. II, p. 34.*

As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character; the Hariyansha making him a son of Lakshmi, who is Venus.—*Vol. II, p. 186.*

## ATOMS AND GODS.

### No. 3.

Let us see what science itself has to say about the atom and the extent to which modern thought has been forced into the theological position. Let us ask science to tell us something about the state of the world at some indefinitely early stage of material evolution. We shall be told that there was a time when the forms of life were far fewer than they are now and when animal and vegetable existence was confined to a relatively small number of species. But if we ask the scientist to take us further back still he will describe to us a period when the world was covered with a sort of slime, when the vegetation was gigantic, and when a few colossal animals preyed upon each other and battled with nature for a living. Today we have the fossils of both the plants and the beasts, so that there is no doubt about this matter, or that the countless forms of life that now surround us are derived from these comparatively few early species.

But let us go still further back, and now it may be that we shall have to consult the metaphysician rather than the scientist, but there will be no quarrel between the two. The metaphysician will tell us that there must have been a time before the worlds came into existence when space was filled with incoherent atoms, and that under the influence of some undefined Force those atoms began



to move, to revolve, to whirl through space, and that from their movements and revolutions and whirlings the solid bodies of this and other solar systems were born. Science can tell us very little as to the nature of the Force that worked this miracle, and a now dying materialism would have us believe that it was an accidental Force and that although working fortuitously it produced the marvel of symmetry and of precise law that is so undeniably evident. But with the perplexities of materialism to reconcile chance and order, or to explain the presence of Force at all in a universe supposed to consist exclusively of "dead matter," we need have no concern now. The point of immediate interest is the scientific admission that the universe is built up of atoms, that those atoms were at one time incoherent, and that all the forms of matter that we see around us are due to an incessant process of rearrangement among the atoms. No matter how vast the present number of those forms of matter, both "organic" and "inorganic," they were all produced in the same way—by the strivings of a Force that materialism tells us is inherent in the atoms, and that urges the atoms toward a constantly increasing multiplicity of forms.

But we now have a still more important admission. The science of today tells us that all atoms are essentially identical one with another, and that the differences in the forms of matter are not due to differences in the atoms of which those forms are composed, but only to their arrangement and to the varying energies with which they cohere. Thus if we could resolve a piece of chalk and a piece of cheese into their component atoms we should find that all those atoms, or electrons, are identical one with another, and that it is only a difference in their arrangement that causes one aggregate to be a piece of chalk and another aggregate a piece of cheese. A rough illustration—and let us always be careful not to carry illustrations too far—might be found in a number of dice that are exactly alike, although when thrown from a box they present various faces, and those faces would change with every cast of the box. Thus we have the scientific teaching that space was once filled with these atoms, that they began to move and to combine under the influence of Force, and that their movements and combinations have produced the worlds that we see around us and all the infinite and ever-changing forms of matter of which those worlds are composed. We need not concern ourselves overmuch with the fact that Science prefers to speak of Force while Occultism

prefers to speak of Consciousness, except to wonder at a reluctance to recognize an Intelligent Consciousness where an Intelligent Consciousness is so obviously at work. But we may reasonably ask how a homogeneous matter can at the same time possess an inherent Force, and it is a question that will be skilfully evaded. Materialism not only attributes an inherent Force to the atoms that causes them to combine and to move, but we are told that the atoms have also a memory, and that this memory guides them in their eternal pilgrimage toward new forms. Now memory implies a record, and so we may assume from the testimony of materialism itself that every atom carries with it a sort of register of all the experiences or forms through which it has ever passed, that this register or memory is its guide in just the same way that a man is guided in his movements by his memory or by his experience. But if the Occultist presumes to speak of the Astral Plane or to maintain that it is possible to read the records of the atoms and so to acquire a knowledge of the evolution of the world he is denounced as the victim of gross superstition, although it is admitted that such a record does actually exist. But it is precisely in this way, among others, that the Adept acquires his almost illimitable knowledge of the history of worlds.

But there is a still vaster inference that we may legitimately draw from the current scientific teachings as to the nature of the atom. If the universe was built of atoms, and if all atoms are identical, then it is evident that all the potentialities of matter as we now see those potentialities around us must have been latent in the atoms from the beginning, and in each and every one of those atoms. The materialist must therefore admit that every existing atom, no matter in how low a form of matter it is to be found, contains within itself the highest potencies that are to be found anywhere else, that it contains mother love, and self-sacrifice, and genius, in fact that every atom is a potential universe, and that there are no powers anywhere in nature that are not latent in it. And this seems to be precisely the teaching of the *Secret Doctrine*, and it was put forward at a time when Science had not even begun to dream of the theories that it now advances with such certainty. Indeed it denounced those very theories as the ravings of dementia.

What, then, is the difference between the teachings of Science and of Occultism in regard to the atom? Science assumes that the atom possesses a Force and a Memory that

are inherent in itself. Occultism, on the other hand, postulates a Consciousness that uses the atoms and that brings them into those ever-changing combinations that shall express its own state or condition. The scientific atom is a particle of matter controlled by consciousness, and the whole material universe, made up of identical atoms, is thus the expression, as its forms are the creation, of the Universal Consciousness moving forward toward an individualized self-consciousness through its own innumerable states of conditions. If the student will learn to look upon every form of matter as a combination of atoms marshaled by some undefined "Force" that possesses a "Memory" he will be strictly scientific. On the other hand he will be strictly Occult if he will identify that Force as Consciousness that is eternally assembling the atoms into such new forms and combinations as shall express the present state or condition of that Consciousness. If he will now relate this in particular to the human body which is the expression of that same Consciousness, which again is Himself, he will begin to see how man becomes the master of his own fate and the creator of the bodily conditions that either limit him or liberate him. "As a man thinketh in his heart so is he."

### PARACELSUS ON MAGIC.

(Selected from Hartmann's "Paracelsus.")

True magic is the knowledge of the laws which govern the visible and invisible worlds. It is never acquired by theorizing, but can only be obtained through practice. When sufficiently mastered, man gains control over forces and powers which to us, at our present stage of development, seem miraculous. Many are the teachers who have come into the world for no other purpose than to teach men the way to develop these latent divine possibilities which will make of them Christs and Saviors. Magic is not spiritualism, sleight-of-hand, or trickery, but true spiritual knowledge or Wisdom, that Wisdom which Solomon advises his hearers so strongly to seek. Paracelsus, the great occultist of the sixteenth century, has left many valuable hints on the subject of magic, some of which are herewith reproduced.

"Magic," he tells us, "is the knowledge of how to employ spiritual powers; but it is self-evident that nobody can employ any spiritual powers unless he has come into their possession by the awakening of his own spirituality." Again he writes that "Magic and Sorcery are two entirely different things,

and there is as much difference between them as there is between light and darkness, and between white and black. Magic is the greatest wisdom and the knowledge of supernatural (i. e., at present latent or unmanifest) powers. A knowledge of spiritual things may be acquired by obtaining more spirituality, and making one's self capable to feel and to see the things of the spirit."

"The wisdom which man ought to have does not come from the earth, nor from the astral spirit, but from the fifth essence. Therefore man is superior to the stars and the constellation, provided he lives in the power of that superior wisdom. Such a person, being master over heaven and earth, by means of his free will, is called a *Magus*, and therefore Magic is not sorcery, but spiritual wisdom."

"You should know that man has the capability (latent or active) to foresee future events and to read the future from the books of the past and from those of the present. Man also possesses a power whereby he may see his friends and the circumstances by which they are surrounded, although such persons may be a thousand miles away from him at that time. This art is taught by *Gabalis* (the spiritual perception of man). It is a power which may become especially active in dreams, and that which is seen in such dreams is the reflection of the light of wisdom and prophecy in man. If a man in his walking state knows nothing of such things the cause of his ignorance is that he does not understand how to search in himself for the powers that are given to him by God, and by which he may arrive at all the Wisdom, Reason, and Knowledge concerning everything that exists, whether it be near him or far away."

"Men do not know themselves, and therefore they do not understand the things of their inner world. Each man has the essence of God, and all the wisdom and power of the world (germinally) in himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him, can not truly say that he does not possess it, but only that he was not capable of successfully seeking for it."

"Sleeping is waking in regard to such arts, because it is the inner light of Nature that acts during sleep on the invisible man, who, notwithstanding his invisibility, is existing as truly as the visible one. The inner man is the natural man, and knows more than the man of flesh."

"Nature is the universal teacher. What-

ever we can not learn from the external appearance of Nature we can learn from her spirit. Both are one. Everything is taught by Nature to her disciple, if he asks for information in the appropriate manner. Nature is a light, and by looking at Nature in her own light we will understand her. Visible Nature may be seen in her visible light; invisible Nature may become visible if we acquire the power to perceive her inner light. The hidden things are there like a pillar of light before a blind person. He can see it if he is able to open his eyes. The moon shines, but does not show things in their true colors; but if the sun arises, then will the true colors be seen. Thus the external light in Nature is like the Moon, beyond which shines the internal light, and in that light, that which has been invisible will appear visibly and comprehensibly. There is a light in the spirit of man illuminating everything, and by which he may even perceive supernatural things. He has the power to learn all that belongs to heaven and hell, to know God and His kingdom, the angels and spirits, and the origin of evil. If man knows the essence of things, their attributes, their attractions, and the elements of which they consist, he will be a master of Nature, of the elements, and of the spirits."

"Man is a twofold being, having a divine and an animal nature. If he feels and thinks, and acts as divine beings should act, he is a true man; if he feels and acts like an animal, he is then an animal, and the equal of those animals whose mental characteristics are manifested in him. An exalted imagination caused by a desire for the good raises him up; a low imagination caused by a desire for that which is low and vulgar drags him down and degrades him."

"The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. The imagination of man becomes pregnant through desire, and gives birth to deeds. He who wants to know how a man can unite his power of imagination with the power of the imagination of Heaven must know by what process this may be done. A man comes into possession of creative power by uniting his own mind with the Universal Mind, and he who succeeds in doing so will be in possession of the highest possible wisdom; the lower realm of Nature will be subject to him, and the powers of Heaven will aid him, because Heaven is the servant of wisdom.

"The exercise of true Magic does not re-

quire any ceremonies or conjurations, or the making of circles or signs; it only requires a strong faith in the omnipotent power of all good, that can accomplish anything if it acts through a human mind which is in harmony with it, and without which nothing useful can be accomplished. True Magic power consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith. It is faith that gives us power, and through the power of faith we become able to use spiritual power."

"A strong will subdues a weaker one, and therefore the first necessary condition for producing magic effects is the development of the will. The power of the will is the main point in medicine. A man who wishes every one well will produce good effects. One who begrudges everybody everything good, and who hates himself, will experience on his own person the effects of his evil thoughts. The power which enabled the saints to work miracles is still alive, and accessible to all. It is the power of the Holy Ghost, and if you live in God, He will overshadow you with that power, and it will teach you the laws of God, and you will be guided like other saints, even as the apostles Peter and Paul."

"True faith has wonderful powers, and this fact proves that we are spirits, and not merely visible bodies. Faith accomplishes that which the body would accomplish if it had the power. Man is created with great powers; he is greater than Heaven and greater than the Earth. He possesses faith, and faith is a light more powerful and superior to natural light, and stronger than all creatures (nature-spirits). All Magic processes are based on faith. By *faith* and *imagination* we may accomplish whatever we may desire."

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Born from darkest ages  
Of superstition is that ancient creed  
That matter is the enemy of good,  
Accursed and hateful to the Infinite;  
For every atom is a living thought,  
Dropped from the meditation of a God,  
Its every essence an immortal love  
Of the incarnate Deity; and all  
The inmost pulses of material things  
Are mediums of the pulses of His will.

—Wallace.

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You will never enjoy the world aright till  
the sea itself floweth in your veins, till you  
are clothed with the heavens and crowned  
with the stars.—*Thomas Traherne*.



### TOLSTOY'S VISION.

In the fall of 1910 Leo Tolstoy was requested by the Czar, through Countess Nastasia Tolstoy, to compose a message intended for himself, the King of England, and the Kaiser of Germany, the two last mentioned having suggested it. They wanted something from the old man that had never been published and was not intended by him for publication. To the countess he responded by dictating the following words:

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name—"Commercialism." As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

"And behold! she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

"The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the old world. There will be left no empires and kingdoms, but the world will form a federa-

tion of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs, and the Mongolians.

"After the year 1925 I see a change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without the moral feeling. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit, and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian-Slav. He is already walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

"And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. Only small spots here and there have remained untouched by those three destructive flames. The anti-national war in Europe, the class war of America, and the race wars in Asia have strangled progress for half a century. But then, in the middle of this century, I see a hero of literature and art rising from the ranks of the Latins and purging the world of the tedious stuff of the obvious. It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of the polygamy and monogamy of today there will come a poetogamy—a relation of the sexes based fundamentally upon poetic conceptions of life.

"And I see the nations growing wiser, and realizing that the alluring woman of their destinies is, after all, nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions, and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism and a new history begins."

According to the Kaiser it is one of the most impressive literary prophecies of the age.



# The United Lodge of Theosophists

## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addresed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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## WE THEOSOPHISTS.

There are those among us who are strangers, who have been introduced to the teachings of Theosophy for the first time but recently, and for such the way is before them to pursue as they see fit. There are many more of us who have felt enough of the all-satisfying attraction of the inner light to know its purpose and our place therein, and to such must now come in a special way the desire to apply themselves to the needs of a needy world and to do that which will count the most in mitigating the pressure that is everywhere being brought to bear and in alleviating the suffering under which humanity is laboring.

If we only knew how much we could do. If we only knew. "Oh, ye of little faith, how long have I been with ye and ye knew me not." Like idle children building in the sea sands while fires sweep the city and the tidal wave is flowing in, we flit away our time, leaving god-like powers to the play of the breezes and our fellow-men hungering, thirsting, and groaning in travail. We, absorbed in our brain's prattle, let petty jealousy and selfishness have sway, thus withholding the gift of the light of the kingdom of heaven which we might pass on and on; one day we shall know how far; one day we shall see what it meant to be responsible.

What difference do other things make, such things as fill the criticism of effort and sow the tiny seed that the winds and the rains of time and circumstance may nurture to a mighty weed? Death,

or separation, could banish these in the twinkling of an eye. Not so with this supreme work. Let those who will pull what strings they may; think this or that; be thus or so; this is not our domain. One thing only is necessary, that the work in us and through us go on. Those who can see to choose the better part of service will find no obstacle. It will melt in its heat and power all hate and coldness, and will bless alike those who give and those who receive. Therefore serve. Direct your thoughts of service to the furthestmost world, direct them near at hand to those who irritate and oppose. Give vent to no other thought when that of service may issue from you.

For we are the spiritual Monad. We are the expression of that one universal principle. The creative force that moved from the beginning is still moving—in us, through us, by us—and we, self-conscious and self-directing entities, are the cause of its motion, responsible for its motion, and the result of such motion. It moves on its many planes of consciousness and in many ways, so that we can from this plane of matter where misery and limitation apparently surround us, reach to a sphere of action corresponding to the seventh heaven of the divine ideal, and with the vibration of one thought so attuned be as potent as the most potent thought in nature. This is our power, this our mission, this our trust. True, our eyes can not follow the arrow of thought, but knowing the law we will direct it with our free will and with

fixed purpose, that the Divine mandate may be fulfilled.

The hour for the deliverance of spirit from matter is at hand and the sacrifice of the death of self is asked of every one of us that others may live. The same has been done for us, and now must be done again in our turn. How many are willing? There is no public marketplace, or martyr's crown, only the never-ending trial of successive days, requiring a charity, a patience, and a courage of heroic fortitude; demanding relentless benevolence of thought and stating clearly that judgment of another is a screen deliberately held before that light which might be shed on suffering humanity. Here on the one hand is all we might do. How many are really willing to follow the call of such a cause?

### THE RESPONSIBILITY.

It can not be repeated too often nor too emphatically that the present calamity in Europe is not due to unforeseen causes, nor to the reflecting mind can it occasion perplexity or surprise. With the general acceptance of materialism as the guide of life a carnival of blood became as inevitable as the sunrise, as much a part of the scheme of things as banks or stock exchanges. Materialism is a charter to crime because it is the deification of selfishness, and selfishness must eventuate first in the personal crime that has been rampant throughout the world for years, and then in the collective crime that is called war.

For half a century and more the doctrine of human irresponsibility has been preached alike by religion and by science. Religion, by its doctrine of the vicarious atonement, has tacitly assured its votaries that they may lead any kind of life they please, and that by a deathbed acceptance of a historical fact they can wipe out the results to themselves of even the most evil career and so sweep straight through the gates of gold into eternal bliss. A doctrine more of Satan it would be hard to imagine, or one more certain to result in human degradation and the destruction of every moral restraint. The results of a hateful theology are now to be seen in the blood-drenched fields of Europe.

And science has gone hand in hand with religion in this most evil work. Once more, colossal tragedy became in-

evitable from the moment when modern thought bent itself in adoration before Haeckel and accepted his teaching that the Soul is but a figment of the imagination and that consciousness is no more than an attribute of matter.' It was a deathblow to conscience, to right and wrong, to the moral law, and to human responsibility for human deeds. H. P. Blavatsky showed her recognition of the awful fruits of such a philosophy when she said, speaking of Haeckel, Carl Vogt, and Ludwig Buchner of Germany, "Such men are simply the intellectual and moral murderers of future generations; especially Haeckel, whose crass Materialism often rises to the height of idiotic naïvetés in his reasonings. One has but to read his *Pedigree of Man and Other Essays* . . . to feel a desire that in the words of Job, his remembrance should perish from the Earth and that he 'shall have no name in the streets.'" Materialism has been the cancer growth that has obliterated human virtue and destroyed the moral sense, that has directly paved the way for the hideous and beast-like cruelties, the savage and wanton homicides, that must now set back the dial of human progress and plunge a whole continent into a savagery of which even an honest animality would be ashamed. And for this we have to thank the lethal and combined forces of religious dogmatism and scientific materialism.

### CALM.

Hast thou been down into the deep of thought  
Until the things of time and sense are naught;  
Hast sunk—sunk—in that tideless under-deep  
Fathoms below the little reach of sleep?

Hast visited the depth where he must go  
That would the secrecies of being know?  
Hast been a guest where, lost to smiles and  
tears,

The quiet eye looks on beyond the years?

Hast thou been down into the deep of thought  
Beloved of prophets, where their work is  
wrought?

Then doubt is whelmed in hope, and care in  
calm,

The tumult melts in music of a Psalm.

—John Vance Cheney.

Every branch of science has, with the clergy, gone through three stages: First they say it is absurd; second, it is against the Bible; third, we always knew it was so.

## WISDOM FROM THE "SECRET DOCTRINE."

### VENUS—Continued.

Mercury receives seven times more light and heat from the Sun than the Earth, or even the beautiful Venus, which receives but twice the amount falling on our insignificant Globe.—*Vol. II, p. 31.*

Pythagoras and the ancients made the number six sacred to Venus, since: "The union of the two sexes, and the spagyricization of matter by triads, are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies."—*Vol. II, p. 626.*

Venus would be less adapted for human life such as exists on Earth, since its seasons are more extreme and its changes of temperature more sudden; though it is curious that the duration of the day is nearly the same on the four inner planets, Mercury, Venus, the Earth, and Mars.—*Vol. II, p. 747.*

Science teaches that Venus receives from the Sun twice as much light and heat as the Earth. Thus this Planet, precursor of the dawn and the twilight, the most radiant of all the planets, is said to give the Earth one-third of the supply she receives, and has two parts left for herself. This has an Occult as well as an astronomical meaning.—*Vol. II, p. 32.*

While the Astral Light is the Universal Cause in its unmanifested unity and infinity, it becomes, with regard to mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens—whether they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great Magic Agent. It is mankind which has become the "Serpent of Genesis," and thus causes daily and hourly the Fall and Sin of the "Celestial Virgin"—which thus becomes the Mother of Gods and Devils at one and the same time; for she is the ever-loving, beneficent Deity to all those who stir her *Soul* and *Heart*, instead of attracting to themselves her shadowy manifested essence, called by Eliphas Levi—the "fatal light" which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested lower principles—the shadow of the Unknown and Incomprehensible Deity in Space. But in antiquity and reality, Lucifer,

or Luciferus, is the name of the Angelic Entity presiding over the Light of Truth as over the light of the day. In the great Valentinian Gospel *Pistis Sophia* it is taught that of the three Powers emanating from the Holy Names of the three Triple Powers that of Sophia (the Holy Ghost according to these Gnostics—the most cultured of all), resides in the planet Venus or Lucifer.—*Vol. II, p. 539.*

The student has to remember also, that when Ganymedes—Aquarius—is raised to heaven—or above the horizon of the North Pole—Virgo or Astrea, who is Venus-Lucifer, descends head downwards below the horizon of the South Pole, or the Pit; which Pit, or the Pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said.—*Vol. II, p. 830.*

## ATOMS AND GODS.

### No. 4.

An attempt has already been made to show the surprising extent to which the Occult teachings concerning the Atom have now been adopted by modern science. We have seen that the varying forms of matter are all resolvable into ultimate atoms, that all those atoms are identical one with another, and therefore that every atom possesses the potencies, latent or developed, of all. We have seen also that every atom possesses a memory, or a record, of all the forms of matter through which it has passed and that it is guided by that memory or experience toward those other forms and combinations that may lie ahead of it. While the materialist still prefers to ascribe the motion and the memory of the Atom to some inherent and blind force, the Occultist recognizes that motion and memory are ingredients, so to speak, and proofs of, consciousness. He sees that every atom in the universe is an incarnated consciousness and therefore potentially a god and destined to become a god. But every such atom consciousness is in its own particular state or condition dependent upon the extent of its self-realization acquired through its peregrinations in the world of forms. Thus there must be mineral atomic consciousnesses, vegetable atomic consciousnesses, animal atomic consciousnesses, and human atomic consciousnesses, the sum total of all these consciousnesses constituting the One Life of the Universe.

H. P. Blavatsky suggests somewhere that the life history of an Atom may one day be



written and that it would make interesting reading. Perhaps already we have material for some such tentative effort from her own teachings that have now been so marvelously accepted by science. Let us suppose that a Monad or Life Spark, represented on the material plane by an Atom, is beginning its evolutionary career in the mineral kingdom, although such terms as beginning and end are always relative. In combination with other Atoms at the same stage it is drawn into mineral manifestation by the force of its own consciousness, and it now begins to acquire memories of, and to record, its experiences. Eventually it passes out of the mineral kingdom, having exhausted the capabilities of that particular stage, and it now passes into the vegetable kingdom. The material Atom now forms part of the body of a plant and the consciousness of that Atom forms part of the plant consciousness. But it has preserved a memory of its mineral experiences (vide Haeckel) and because that memory now forms part of its consciousness it attracts to itself other Atoms that are still in the mineral stage. Every plant contains mineral matter, or Atoms, in addition to vegetable matter or Atoms, and this mineral matter represents the mineral memories of the plant Monads or Atoms. Eventually we see our original Atom at a still further stage. It now forms part of an animal body, and its consciousness has become the animal consciousness, but its memory now includes both vegetable and mineral experiences and so it attracts to itself vegetable and mineral Atoms, and it need not be said that vegetable and mineral matter or Atoms form part of animal bodies. Our Atom now stands, as it were, at the apex of a pyramid. Its own consciousness is at the animal stage, but below it are tiers or strata of other lives, mineral and vegetables lives, which it attracts to itself as representatives or expressions of its vegetable and mineral memories. At length we find our Atom, or Monad, or Life Spark in the human kingdom. It has learned to *think of itself* no longer as a mineral, a vegetable, or an animal, but as a man, and it can not be said too often that the only difference between one consciousness and another is its acquired power to *think of itself* as at some particular stage on its path toward self-realization. All monads are equally divine, but they are not all equally aware of it, and this awareness is the gauge of their progress, and the only gauge. All human beings are gods, but they are ungod-like because they have not learned to *think of themselves* as gods.

But to continue. The Atom which has now learned to think of itself as human is still standing at the apex of a pyramid, but it is a pyramid with a wider base than before. It now has the memories of the mineral, vegetable, and animal worlds, and therefore the lower strata, or tiers, of the pyramid are made up of mineral, vegetable, and animal Atoms, or Monads, temporarily drawn into the combination known as a human body, but each one with its own evolution ahead of it and utilizing all its experiences, whether in a human or any other body, to that end. A human body may therefore be described as an aggregate of mineral, vegetable, and animal Monads, or Lives, or Atoms, drawn together by the memory energies of the human Monad or Life, or Atom, which momentarily holds them together and governs them. Each of these lower Monads is benefited by the upward attractive influence of the human Monad (which is Ourselves) and each renders service to that Monad by helping in the building of the body which enveils it. Each of these lower Monads is thus adding to its own store of memories, and the quality of those memories will obviously depend upon the nature of the thought force given to it by the human Monad. When we remember that these lower Monads are constantly being liberated from the human body with their added experiences, and that they then revert to their own kingdoms we shall at once gain a glimpse of human responsibilities for the animal and vegetable worlds. But that may be left for future consideration.

The relation between the human Monad, or Atom, and the lower Monads or Atoms brought thus into temporary service by its own memory energies is one of action and reaction. The lower Life Sparks, or Atoms, must exercise a downward attractive force upon the human Life Spark or Atom (Ourselves) while the human Life Spark or Atom must, or should, exercise an upward attractive force upon its lower associates. In other words it should be their conscience. This downward attractive force is quite obvious to all of us. We know it by the names of temptation, passion, instincts, the lower nature, and a dozen others. Actually it is caused by these lower lives brought into relation with ourselves by those strata of our own consciousness that are actually our memories of the lower kingdoms through which we once passed. We may liken ourselves to a mountain peak which shows itself as a small island above the waters of the ocean. But underneath the water is the mighty substance

of the mountain itself, perhaps composed of a hundred different kinds of rock, covered with a hundred different kinds of vegetation, and harboring a hundred different varieties of animal life. Or we may liken ourselves to the captain of a ship intent upon his navigation, and only vaguely aware of the teeming life below the decks, of sailors, and firemen, and passengers.

When we once understand something of our own nature we understand also the abnormalities of our own nature. It may sometimes happen that the human Monad (Ourselves) through error or folly loses control of the myriad lives beneath him, and then some of those lives may become unpleasantly conspicuous as mutineers. Becoming insurgent, they may temporarily or permanently depose him from his place of authority, and then we may have a case of violent insanity or mania, and it is notable how often such cases take the form of animal degeneration. Or some of those lives may inject their own memories into the human consciousness, which may then accept them as its own memories and so entertain the illusion of remembering a past life. Indeed the abnormal influence of these lower lives, inefficiently restrained, may show itself in a dozen ways which can readily be identified as soon as we understand something of our own composition.

### THE UNIVERSAL IN MAN.

EMERSON.

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a free man of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who has access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent. . . . Of the universal mind each individual is one more incarnation. All its properties consist in him. Every step in his private experience flashes a light on what great bodies of men have done, and the crises of his life refer to national crises. Every revolution was first a thought in one man's mind; and when the same thought occurs to another man, it is a key to that era. Every reform was once a private opinion; and when it shall be a private opinion again, it will solve the problem of the age. . . .

It is remarkable that involuntarily we always read as superior beings. Universal his-

tory, the poets, the romancers, do not in their stateliest pictures—in the sacerdotal, the imperial palaces, in the triumphs of will or of genius—anywhere lose our ear, anywhere make us feel that we intrude, that this is for our betters; but rather it is true that in their grandest strokes, there we feel most at home. All that Shakespeare says of a king, yonder slip of a boy that reads in a corner feels to be true of himself. We sympathize in the great moments of history, in the great discoveries, the great resistances, the great prosperities, of men; because there law was enacted, the sea was searched, the land was found *for us*, as we ourselves in that place would have done or applauded. . . .

A wise and good soul, therefore, never needs look for allusions personal and laudatory in discourse. He hears the commendation, not of himself, but more sweet, of that character he seeks, in every word that is said concerning character; yea, further, in every fact that befalls—in the running river and the rustling corn. Praise is looked, homage tendered, love flows from mute nature, from the mountains and the lights of the firmament.

### WISDOM FROM PERSIA.

"He needs no other rosary," says the Persian, "whose thread of life is strung with beads of love and thought." Indeed as one writer says, "the best way of worshiping God is in allaying the distress of the times, and in improving the condition of man."

All religions of the world come from the same source. "Is there not everywhere the same enrapturing beauty which beams forth from so many thousand hidden places? Broad indeed is the carpet which God has spread, and beautiful the colors which He has given it." God is everywhere, and embraces all things within Himself. Nature reveals the bountiful love of the Supreme for His manifestations. "The rain of His infinite mercy refresheth all places, and the table of His bounty is spread far and near."

Similar to the teaching in the Bhagavad-Gita that in whatsoever form a devotee worships, it is in reality the One Supreme Spirit which is the object of his adoration, we find the following in a Persian allegory: "One night Gabriel from his seat in paradise heard the voice of God sweetly responding to a human heart. The angel said, 'Surely this must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high! The angel hastened over land and sea to find this man, but could not find him in

him." But there is doubt of it. And those who doubt it most strenuously would be quite willing to admit the intimacy of the knowledge displayed, its exclusive character, and the thoroughness of all conceivable tests that could be applied. And they would doubt it because of their familiarity with the simulations of the Astral Plane and the comparative ease with which its reproductions of personal characteristics and personal experience can be obtained. Miss Stead is apparently unaware that a perfect knowledge of these phenomena has been a matter of record for ages and that those who have best understood them from antiquity until the present day have been most earnest in their warnings against the deceptions that are inevitable to credulity and inexperience. Miss Stead has not discovered anything. There have been "spiritualists" in India, for example, for centuries, but in India they are called devil-worshippers, which is precisely what they are.

The explanation of the innumerable and puerile "massages" from Mr. Stead that have been announced from all parts of the world is another curious example of credulity. It seems that large number of "spirit guides" have been asked by their mediums to secure some communication from Mr. Stead. "To some he may be able to give messages, others get a few gleanings, these guides go back to their mediums and give messages couched in their own words, colored again by the medium through whom they worked, and give the name of Stead as sending the message; and the medium concludes that my father himself is there giving the message." And this preposterous nonsense is advanced with all the seriousness of which the writer is capable.

But the crowning absurdity, an absurdity so gross as to be repulsive, is evidently regarded by Miss Stead as peculiarly convincing. While sitting with some of her mediums it was noticed that some flowers on the table were moving in an inexplicable manner. Then the flower-pot itself moved, and this was followed by the movements of a chair. Then some one suggested that the lights should be lowered, and "almost directly there was a great noise of stamping and the whole room shook and trembled." The explanation follows convincingly. It seemed that Mr. Stead himself had once commented on some indistinct phenomena and had said: "If I were on the other side there would be no mistaking the reality of it being some unseen force: I would stamp so hard that I should make the whole room shake." And this

balderdash is put forward with a sincerity to which we must give a respect that we can hardly accord to the intelligence behind it. It is pitiful stuff truly.

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#### IMMANENCE.

I come in the little things,  
Saith the Lord:  
Not borne on morning wings  
Of majesty, but I have set My Feet  
Amidst the delicate and bladed wheat  
That springs triumphant in the furrowed sod.  
There do I dwell, in weakness and in power;  
Not broken or divided, saith our God!  
In your strait garden plot I come to flower!  
About your porch My Vine  
Meek, fruitful, doth entwine;  
Waits, at the threshold, Love's appointed  
hour.

I come in the little things,  
Saith the Lord:  
Yea! on the glancing wings  
Of eager birds, the softly pattering feet  
Of furred and gentle beasts, I come to meet  
Your hard and wayward heart. In brown  
bright eyes  
That peep from out the brake, I stand confest.  
On every nest  
Where feathery Patience is content to brood  
And leaves her pleasure for the high emprise  
Of motherhood—  
There doth My Godhood rest.

I come in the little things,  
Saith the Lord:  
My starry wings  
I do forsake,  
Love's highway of humility to take:  
Meekly I fit my stature to your need.  
In beggar's part,  
About your gates I shall not cease to plead—  
As man, to speak with man—  
Till by such art  
I shall achieve My Immemorial Plan,  
Pass the low lintel of the human heart.

—*Evelyn Underhill.*

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If a man is shut up in a house, the transparency of the windows is an essential condition of his seeing the sky. But it would not be prudent to infer that, if he walked out of the house, he could not see the sky because there was no longer any glass through which he might see it.—*M'Taggart.*

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Tantalus is but a name for you and me.  
Transmigration of souls: that, too, is no  
fable.—*Emerson.*

# The United Lodge of Theosophists

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## DECLARATION

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



# U. L. T.

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THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
SCIENCE, AND ARYAN LITERATURE.

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## NEMESIS.

It is likely to be some time before we hear any more blatant references to the "blessings of civilization," the "age of progress," or the "glorious advance of the human race." Even the youngest and therefore the wisest newspaper scribe among us will think heedfully before predicting the speedy advent of the millennium and the cessation of human suffering on the ground of the discovery of a new microbe, the advent of a new "movement," or the passage of some new restrictive law. Even the popular preacher may be expected to ponder somewhat dubiously on those "triumphs of religion" of which we have so often been reminded, and to mitigate the complacences with which he has bestowed the episcopal blessings upon the divine institutions of property, wealth, and privilege. Now at last we see the evil foundation upon which civilization has been based as that same civilization crumbles to ruin before our eyes. Now at last we can measure our progress from barbarism and savagery as a whole continent rushes headlong to a barbarism and savagery without a parallel in history. Some three years ago the veteran scientist and philosopher, A. R. Wallace, said that he believed the human race had reached the lowest recorded point of degradation, and his utterance was hailed with a shout of derision and reproof. He was invited to consider a hundred evidences of "progress" and "advance," and to join in the parrot cry of

self-laudation and self-satisfaction which we have learned to call optimism. Professor Wallace did not live to see the final catastrophe that is now before our eyes or the tidal wave of ferocity and cruelty that has now submerged Europe. But he showed that he was one of the few whose vision could penetrate through the shining veneers of our social system to the corruptions of heart and mind upon which it is founded. He knew that "righteousness exalteth a nation" and that no other exaltation can endure in the hour of trial.

But how old a story it is. Upon the shores of the great river of time are the wrecks of a hundred civilizations that were weighed in the inexorable balances of Karma and found wanting. Upon every page of history is the story of great nations that have been brought to the moment of choice, even as individuals are brought, and who, because they chose wrongly, were ground to pieces by a Nemesis invoked by self-love and cruelty. Egypt fell, and Rome fell, and Greece fell, when they had become mere aggregates of individuals that had forgotten the Law. Atlantis, mightier than them all, disappeared so utterly that only myths remained of her power and glory, and here, too, the cause of her fate was the only cause that ever brought suffering or disaster either to an individual or a nation. Upon a lesser scale we see the catalogue of national calamities, of war and pestilence and revolution, stretching down in an almost unbroken line through the centuries, all

invoked by a selfishness against which hierarchies of spiritual teachers have inveighed in vain. It would seem as though humanity could never learn its lesson, as though the tale of needless miseries would never end. How readily it might all have been avoided if religion had but played the part of responsibility and of duty, if it had rebuked instead of encouraged, an international enmity masquerading under the name of patriotism, if it had resisted that subtle materialism of greed and ambition of which it was the most conspicuous devotee.

But self-righteousness would ill become any part of civilization or indeed any individual in civilization. It was once said by a Master of Wisdom that whoever had broken even the smallest part of the law was guilty of the whole. And herein there can be no harshness nor injustice when we remember the words of that same Master that there is only one law—"thou shalt love thy neighbor as thyself," and therefore only one offense possible to humanity, the offense of selfishness. Therefore whoever has sought to profit at the expense of another is answerable for the miseries of the human race and for the brutal form that those miseries has now assumed. At him is pointed the accusing finger of Nemesis and to him were the words said, "Behold, thou art the man."

And so we are brought back thus tragically to the basic principles of Theosophy, upon which every world religion has been founded and that surely have power enough to have saved humanity this calamity. Certainly nothing else will ever be effective. Laws can help us not at all, nor democracies, nor systems of government, nor economics. All these things have attained in past ages an excellence even greater than our own and they availed not at all. For five hundred years humanity has been trying to find a substitute for the spiritual philosophy, some plan of life that shall give play to individual selfishness while holding back its always inevitable descent to the battlefield. And now the result is before our eyes in the catastrophic failure of civilization. The materialism sedulously inculcated in the home, the school, and the church, the materialism invented by a corrupted

science, is bearing its appropriate fruit of an unashamed and naked savagery, of an unbridled ferocity, of a cruelty without its parallel in history. And the main burden of responsibility rests first upon the shoulders of an organized religion and then upon those of an organized science.

### WHAT IS THEOSOPHY?

In the present issue will be found a general but necessarily condensed statement of some of the essentials of the theosophical philosophy prepared for the benefit of enquirers and for circulation among those who may easily be misled by some of the weird eccentricities of speculation and guesswork put forward under a philosophical name that should be a guaranty of accuracy and authority. This general statement has no credentials except an honest effort to interpret or rather to paraphrase some portions of the philosophy first put forward in the present age by H. P. Blavatsky or, in the words of the writer, "to advance a few of the main theosophical teachings that relate immediately to human evolution and to the pressing problems of life." It is inserted at the request of certain members who believe that some such epitome, however imperfect and incomplete, may serve a useful purpose in answering some of the questions that immediately present themselves to the enquirer and in showing that the theosophical philosophy is neither an extravagance nor an innovation, that it is based alike upon knowledge and upon reason, and that it has a message for those who would know something of the meaning of life and the actual import of human experiences. Its insertion here has involved some slight departure from the usual serial order, but this will be resumed forthwith.

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All nature is but art unknown to thee;  
All chance, direction, which thou canst not see;  
All discord, harmony, not understood,  
All partial evil, universal good.

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The true tragedy is a conflict of right with right, not of right with wrong.—*Hegel*.

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The gods themselves can not annihilate the action which is done.—*Pindar*.

### THEOSOPHY.

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. —H. P. Blavatsky.

The following notes represent an effort to remove some of the misconceptions that have clustered around the work of the Theosophical Society and to advance a few of the main theosophical teachings that relate immediately to human evolution and to the pressing problems of life. No authority is claimed for them and they have no official or other sanction behind them. Whatever efficacy, whatever value they may possess are due only to the sincerity of the attempt to reproduce some of the aspects of the Wisdom Religion that is as old as humanity itself, and that is the foundation upon which all the world faiths have been built.

#### EVOLUTION.

The most evident fact that presents itself to our minds is the fact that we ourselves are alive, that there is some principle within us that represents the difference between a living man and a corpse. And as we turn our attention to other forms of existence we see that they, too, have life. It may be the obvious life of the animal, and it may be the more limited life energy of the plant. We may go lower still and recognize that the spark in the flint, the latent heat in the mineral kingdom, are also forms of life, and that wherever matter exists in any of its innumerable shapes there, too, we may detect the presence of an underlying life that shines forth brilliantly through the human brain or dimly and feebly as the spark in the flint. The progress of that life upward through the kingdoms of matter toward divine self-consciousness is the scope of the theosophical evolutionary scheme. The evolution of the mineral kingdom into the plant kingdom is the result of that struggle toward divine self-consciousness. The evolution of the plant kingdom into the animal kingdom and on into the human kingdom is the work of that same force. It is the same age-long effort that will eventually produce a divine humanity from the present chaos of selfishness and passion, when the law of brotherhood shall be recognized as the one impelling law of life that will not forever be thwarted and denied. We ourselves are a part of the universal ocean of life that has fashioned forth, and ascended through, the lower kingdoms of nature. It is that One Life that has

evolved the brain of man, and that now shines forth in relative perfection as human intellect and virtue. But the evolution that will follow the breaking down of the artificial and selfish personality will be greater and more glorious than any that has preceded it.

#### REINCARNATION.

The whole course of evolution is a passing of the life wave, the life principle in nature, the One Life, from one form of matter to another under the impulse of its own expressive force, always shaping for itself some new and more perfect material envelope as it exhausts the capabilities of the old one. And the same process is continued after life has reached an individualized form as human consciousness, as *Ourselves*. Just as the One Life has inhabited, and is now inhabiting, successively all the lower kingdoms of matter, so in the human kingdom it continues to pass from one body to another, to be reincarnated in successive human forms, thus mounting step by step on the ladder of experience toward the divinity that is its goal. In other words, Theosophy teaches that this life that we are now living upon earth is not the only life that we have lived under like conditions, that it is one of a long series of such lives, and that the fate and fortune of each life are the necessary and logical results of the lives that have preceded it. And just as we are now reaping the harvest of pleasure and of pain that we sowed in other existences, so by every act and thought we are now creating the conditions of lives yet to come and storing them with their appropriate joys and sorrows. This law of cause and effect in the moral world is the law of Karma. In the law of Karma is to be found the explanation of the vicissitudes of human life, of the ease that is apparently unearned, of the miseries that are seemingly undeserved. By it we comprehend the social inequalities around us, the mysteries of character, of genius, or temperament. In it we see a law of unswerving justice, awarding to every human being the fate that he has earned, and leading the race upward and onward through garnered experiences to its goal.

That we do not ordinarily remember such past lives is no evidence that we have not lived them. There are innumerable events that we do not remember even in the lives that we are now living, and yet every one of these events, even the smallest, has left some trace upon our characters, has altered our natures for good or evil. And so with the

lives that are passed. They created the characters with which we were born, and inasmuch as all character is the result of gathered experience, so the characters with which we came into the world must also be the result of experience. Nature does not manufacture character now in one way and now in another. If our characters of today were changed and developed by the lessons and experiences of yesterday—and we know that they were—then the characters with which we were born and which slowly unfolded during the earlier years of life must be due to the lessons and experiences of past existences. Character is therefore a spiritual memory. It is made of the tendencies and dispositions acquired by forgotten experiences. Character can be explained in no other way, and certainly not by heredity, since it is a patent fact that children have not the characters of their parents and that twins born at the same time and reared under the same conditions are often not only radically different from their parents, but from one another. Moreover, if heredity be the cause of character we may ask from whom did Napoleon inherit his warlike genius, Joan of Arc her power to lead the armies of France, or Abraham Lincoln the supreme and beneficent mind that enabled him to sway the destinies of America.

#### A WORLD-OLD BELIEF.

A belief in reincarnation is as old as humanity itself, and at the present moment it is held by more than half the human race. It belonged to the faith of an ancient and instructed Judaism, it was taught in the New Testament, it was widely accepted in the early Christian church, and it has never been without its advocates in Christendom. Solomon wrote, "Having been of a right understanding, I came into a body undefiled." Jesus, speaking of John the Baptist, asserted of him that "this is Elias who was to come." He himself asked of His disciples, "Whom say men that I am?" and the disciples replied that some believed Him to be John the Baptist and others one of the prophets. Henry More avowed his fervent belief in pre-existence, which he said had been revealed to him by God, and even the skeptic Hume said that it was the only belief of its kind "unto which philosophy can in any way hearken." Wordsworth avowed the same belief when he wrote:

Our birth is but a dream and a forgetting  
The soul that rises with us, our life's star  
Hath elsewhere had its setting  
And cometh from afar.

But the theory of reincarnation needs no authority for its support. It becomes a self-evident truth in every religious system that is based upon the immortality of the soul, since that which will never die can never have been born. Life forevermore includes the past as well as the future, and that which will be eternal must be also ungenerable. Reincarnation is now offered once more to the western world by the Theosophy of which it has always been a part, and as the only theory that can solve every problem of human life and irradiate the path of mankind with the light of law which is eternally merciful because it is eternally just. Under that law we see the slow growth of individual character, each earth life adding its freight of experience to the building of the human temple that shall one day be four square, perfect, reaching from earth to heaven.

#### THEOSOLOGY AND CHRISTIANITY.

Theosophy is not in antagonism to Christianity. It the ally of Christianity. It is Christianity itself. Theosophy is that central body of religion, science, and philosophy that has always existed in the world in the custody of the elect of the race, and that has been put forward from time to time by the saviors, the saints, and the sages of mankind. The mission of Theosophy is therefore not one of antagonism, but of reconciliation. It encourages the study of comparative religion because such study always shows the prevailing identity of the great world faiths, the persistent emphasis that they have placed upon human brotherhood, and wherever there is identity there also is truth. There is not one of the great theosophical teachings that was not directly countenanced by the founder of Christianity, and only by a revival of the Theosophy upon which Christianity was built can its churches hope to regain the waning adhesion of the world.

#### THE ETHICS OF THEOSOLOGY.

The ethics of Theosophy are implied by the teachings themselves. The life of the world and of men has proceeded from a common divine source and will return once more to that source with the acquisition of divine self-consciousness. The path of its evolution from mountain peak to mountain peak has lain through the valley of selfishness and amid the guiles and perils of the personality. We may wait until the rack of experience, continued through countless earth lives, has purged our natures of the sin of self or we may carry on the work of a conscious purification by the consistent practice of brother-



hood and so dissolve the love of self in the love of others. The first path is long and painful, but the second is full of the glory of achievement, it is irradiated by the Christ light, and the milestones upon the way are the undreamed-of and redemptive powers of the spiritual nature. A Master of Theosophy has said: *"He who does not practice altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself, he who hears another slandered, whether a brother Theosophist or not, and does not undertake his defense as he would his own, is no Theosophist."*

It can hardly be otherwise. A recognition of the unity of the life that underlies the countless forms of material in nature is in itself the most impelling of all calls to the practice of brotherhood. To realize this is also to be pitiful and compassionate, for pity and compassion are the voices of the One Life declaring its presence within us as within all creatures. In the light of the One Life we understand that every human weakness, every degradation, are but the veils of self that momentarily obscure the inner light, and that when their lessons of pain have been learned they will melt away like the night before the sun. The glow of the electric spark is not lessened because its containing envelope is an opaque one. No matter of what density the envelope the light within is the same, and "after many days" it will purify that envelope and shine forth in the splendor that belongs to it. It is the "light that lighteth every man that cometh into the world."

### TOLSTOY'S PREDICTION.

Some curiosity has been expressed as to the circumstances under which Count Tolstoy first made known the prophetic vision printed in a recent number of this magazine and commented upon so widely by the American press. It may therefore be of interest to say that the facts were first communicated to the world by the Countess Nastasia Tolstoy, a grandniece of the novelist, in 1913, although the incident itself occurred in 1910. It resulted from a request from the German Emperor and the King of England for a "direct message." The stipulation was that it should be "something that he has not published before and that he will never publish himself." The preliminary conversation leading up to the delivery of the vision of the aged seer is thus reported:

"Very strange," said Tolstoy. "I would be glad to send a message to royalty, but the

trouble with me is that I have written all my life messages for the mob. I am not accustomed to the conventions of court diction. However, I will think the matter over."

"Leo Nicolaievich, don't you have any visions of a political nature, or any prophecies on a large international scale?" I asked.

"A good idea!" he exclaimed. "I have had some really strange experiences which I could not publish as fiction. There is something that has haunted me for the past two years. It don't know how to explain the nature of it to you."

"I can not call it a dream, because I have seen it often while I have been sitting at my writing-table. On other occasions it has appeared to me at twilight, before my dinner-hour. I am not a believer in ghosts, nor in the spiritualistic explanations of phenomena; but I admit that I can not account for this mysterious affair."

"Is it a vision?" I interrupted.

"Something of that order, but very clear. So clear that I could draw a distinct picture of all that transpires. Furthermore, I can call up the vision at will. I am almost sure I could do it while you are here. The only difficulty is that I am not able to write anything during the time of this manifestation. My hands are absolutely paralyzed."

"I shall be happy to write down what you dictate," I urged.

"Very good! That settles the matter," he replied. "I shall try for something immediately. Here on the table are paper and pencil. Or use a pen—whatever you want."

When the trancelike state had passed, the author-reformer opened his eyes and looked slightly confused:

"Had I gone to sleep?" he asked me. "I beg your pardon."

"When I read this vision-talk to him he listened gravely and nodded, saying that it was correct. Upon my request he signed the document and handed it to me with a blessing. I left him the same day, and immediately upon my arrival informed the Czar of my readiness to see him."

"I was received at the court in an informal way, and led into the Czar's private study. I handed him the paper. He opened it nervously and read with pronounced agitation."

"Well, it's very interesting. I will make a copy for myself and then forward other copies with a translation to the Kaiser of Germany, and through him to the King of England. The original shall be kept in my private archives. I shall ask the Kaiser and the

King not to make any comments on the matter, as I do not like to figure as an intermediary between them and the old man whose seditious writings I do not like, generally."

The prediction is said to have struck the German Emperor as "one of the most impressive literary prophecies of this age," as well it might. The original copy was presented to the Czar of Russia and by him was communicated to Emperor William and Edward VII. The Countess Tolstoy gives as her reason for making it public at the time she did the knowledge that "one of the royal principals is going to include the secret message in his private memoirs." The words as they issued from the aged Tolstoy were taken down by the countess while he "leaned back in his chair, covered his eyes with his hands, and relapsed into an apparently comatose condition." In speaking his voice had a low and hollow sound. We can not yet know whether this prediction is to be entirely fulfilled. Much of it is necessarily unpalatable to racial pride and has therefore already been received with a certain amount of denial and derision. But it may be that the hand of Nemesis will not be deterred even by racial pride or racial dominance and that the scourge of a merited karmic retribution may well take the form of a vast humiliation.

### IT MUST BE SO.

"All things work together for good to those who love the Lord," says St. Paul. The vague postulate of the one life and law being ourselves, and we being the one life and law, becomes practical indeed when it can be brought down to a realization that the common moves of every day are life and law in operation, and that man can consciously put himself into harmony with the momentum, and be thereby sensibly helped.

It is necessary for him to so direct himself because he has reached self-consciousness in the evolutionary scheme, and when self-consciousness is the consciousness in his life, it is that, and that alone, that must henceforth mould his destiny. True, all automatic workings of consciousness brought up from the lower kingdom through which he has passed will be his, but in the capacity of servants to a master who is himself.

During the acquirement of individualized consciousness, the cradle-stage of the divine man, there is a state of false personality. At this time man feels himself as separate from the rest of life. At this time he thinks it possible to take from the universe and appropriate unto himself. So long as the over-

whelming temptations of selfish desires and appetites cause him to yield to the animal within him, so long will they each and all bring the dead sea fruit of satiety, and so long will man gravitate between the action and reaction of material pleasure and pain. This is truly the tasting of the fruit of the tree of good and evil, but it must be so that knowledge may be attained. This is truly the crucifixion of the spirit in matter, the burial of the Son of God for three days in the tomb, but it must be so in order that the glorious resurrection and ascension into heaven come to pass.

Heaven is a state of consciousness to be gained only after the illusive false personality is unmasked and conquered. The resplendent vistas will dawn upon the consciousness little by little as the veils that drape in a robe of self, and the cords that bind man to beast, are rent and cast away by the spiritual master. At last there will be no more struggle. The oneness of spirit will be realized, and man will calmly generate its force, and rest upon it, as a swimmer gives himself up to be carried in poise upon the water.

Before this comes to pass man stands as one blind to his noblest friend. Behold the whole of nature ceaselessly laboring to nourish him and tender to his needs, manufacturing heat, light, air, food, and drink; and behold puny man battling to right and left, well nigh weighed down by the effort to preserve life and goods in competition, stratagem, and fraud. Yet, work as he will, he can take nothing from life; life can take nothing from him. All that is his is as a loan; what is taken is only "that which he seemeth to have." All he can give out of himself he but draws from the eternal source of things.

For the soul of things is one. In it all men are equal. They differ only in their capacity to lay hold upon it from within. To use the great consciousness man must be dead to self and lost in his theme. So long as personal barriers are still set up, he expresses the great life in its separate aspect. He is self-conscious, and we see only the weak and dwarfed phantom of personality. The One Force, selfless and limitless, is there, stretched out in its eternal strength and power, but it can not help until man gives himself to it in loss of self.

"You sing well," said the master to his best pupil, "but you will never sing divinely until you have given your all for love, been neglected and rejected, scourged and beaten, and left for dead. Then, if you do not exactly die, you will come back, and when the world

hears your voice, it will take you for an angel and fall at your feet."

Each expresses the harmony in his own way. It is an infinite harmony. Its infinite scope has carried man into the hell of separateness and selfishness, with the wage of pain and misery. These things have to be. Lo the hour of mitigation is at hand. The ripening of man's maturity as an individualized animal has come to pass, now will higher states evolve on higher planes.

The harmony of all nature is waiting to add the strength of its momentum to man's effort, when his free will so directs. It is the resolute courage needed to face about from the besets of the creature of flesh to those of the spiritual man that make the effort hard, not what comes of it; for once made, man treads the path of peace with the abyss ever behind.

Reliance on the Higher Law, when performed with unflinching observance of its mandates, close union, and an effacement of the personal, calls it to bear the burden of the responsibility. It will do so in accordance with the faith of that reliance. "Then it will be impossible for thee to strike one blow amiss."

### ACCIDENT.

The late J. H. Shorthouse, author of *John Inglesant*, discusses in an apologue the law of accident, and he does it with a clarity that is worthy the attention of students of Karma. The speakers are supposed to be the King of Diamonds and the King of Clubs, cards in a game of bezique. The King of Diamonds says:

"I think it must be plain to every one . . . even to the most stupid, that we are governed by a higher intellect than our own; that as the cards fall from the pack . . . they are immediately subjected to analysis and arrangement, by which the utmost possible value is extracted from these chance contingencies, and that, not infrequently, the results which chance itself seemed to predict are reversed. This analysis and arrangement, and these results, we cards have learnt to call intellect (or mind), and to attribute it to an order of beings superior to ourselves, by whom our destinies are controlled.' . . . But what I wish to call your attention to is a more abstruse conception which I myself have obtained with difficulty. . . . It has occurred to me that even the fall of the cards is the result merely of more remote contingencies, and is resolvable into laws and systems simi-

lar to those to which they are afterwards subjected. I was led at first to form this conception by an oracular voice which I once heard, whether in trance or vision I can not say. The words I heard were somewhat like these:

'If we could sufficiently extend our insight we should see that every apparently chance contingency is but the result of previous combinations infinitely extended, that the relation of the cards in that pack, so mysterious to us, is not only by a higher intellect clearly perceived, but is seen to be the only possible result of such previous combinations; that all existence is but the result of previous existence, and that chance is lost in law. But side by side with this truth exists another of more stupendous import, that, just as far as this truth is recognized and perceived, just so far step by step springs into existence a power by which law is abrogated, and the apparent course of its iron necessity changed. To these senseless cards . . . doubtless the game appears nothing but an undeviating law of fate. We know that we possess a power by which the fall of the cards is systematized and controlled. To a higher intelligence than ours, doubtless, combinations which seem to us inscrutable are as easily analyzed and controlled. In proportion as intellect advances we know this to be the case, and these two would seem to run side by side into the Infinite—Law, and Intellect which perceives Law, until we arrive at the insoluble problem, whether Law is the result of Intellect, or Intellect of Law!' These were the remarkable words I heard."

Look on the Spirit as the rider! take  
The Body for the chariot, and the Will  
As charioteer! regard the mind as reins,  
The senses as the steeds; and things of sense  
The ways they trample on. So is the Soul  
The lord that owneth spirit, body, will,  
Mind, senses,—all; itself unowned. Thus  
think  
The wise! He who is unwise drives with  
reins  
Slack on the neck o' the senses; then they  
ramp,  
Like restive horses of a charioteer.  
He that is wise, with watchful mind and  
firm,  
Calms those wild Five, so they go fair and  
straight,  
Like well-trained horses of a charioteer.  
—Sir Edwin Arnold, in *"The Secret of Death."*

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Vol. II. No. 10. SAN FRANCISCO, Saturday, September 5, 1914.

Price 5 Cents

## THE CITIES OF THE PLAIN.

Biblical students will remember the Old Testament story that describes the destruction of the Cities of the Plain. For the present purpose we need not determine whether this story relates to actual cities of old Judea or whether it has a wider application to one of the great races of humanity that have successively risen, culminated, and been destroyed as they have been tried in the balances of Karma and found wanting. Nor perhaps does it greatly matter. The moment of choice comes alike to races, to nations, and to individuals, and the law that submerges a continent, blackens it by volcanic fires, or reddens it by war, is the same law that brings the calamities of sorrow to the individual and overwhelms with ruin the hopes and the ambitions too deeply rooted in love of self.

The Cities of the Plain, we are told, might have been saved had they contained ten righteous men, but the ten righteous men were not forthcoming. And so we may profitably wonder by what standard of righteousness these ten men were to have been judged. Surely an application to the city authorities would have produced the requisite number of men high in the esteem of the community, of men faithful in the support of church and state, regular in the discharge of conspicuous civic duties and prominent in public affairs. Surely the churches could have furnished the necessary quota from the eminent respectabilities of their membership. Or possibly a popular vote, a primary or a referen-

dum, might usefully have been employed to determine between the rival claimants to a righteousness so effective in saving the nation. For claimants there would certainly have been, blushing advertising their virtues and their capacities. But it may be that humanity was then too young to resort to any of those devices, the product of a later age, and so obviously successful in the pursuit of the good, the beautiful, and the true. Or we may even believe that "the Lord" had standards of righteousness peculiarly His own, and not then, nor now, in general acceptance among men. And so the ten righteous ones were not found, and the Cities of the Plain went down to their doom.

We are irresistibly reminded of this story when we read some of the warnings and the pleas put forward so profusely by H. P. Blavatsky. One of these, and a peculiarly ominous one, is included in the contents of this present issue. Many others stand out in letters of fire against the background of present events. The doom overhanging civilization could be averted only in one way, not by laws, nor economics, nor conferences, nor international agreements, nor by any of the tangle of futilities and insincerities and hypocrisies to which we are so used to appeal and upon which we are so used to rely. Nothing but a wave of human brotherhood could counteract that other wave of red ruin then so mightily advancing toward the shore. Nothing but a spiritual philosophy could avail to stem the tide of catas-

trophe that would bury civilization beneath a night of horror without its parallel in the history of the world. Now at last we understand something of that portentous announcement that the Theosophical Society had been largely a failure because it had become intellectualized and had forgotten that human brotherhood was the only thing worth while and that, lacking this, all things were lost. It meant that once more there had been a demand for the "ten righteous men" and that because they were not forthcoming the Cities of the Plain must again be swept from existence. How tremendous the responsibilities that were then neglected and flouted.

And now we may reasonably ask ourselves if at last the lesson has been learned and if the tide of desolation is to be stayed within its present boundaries. For let there be no illusion in this matter. Like causes must produce like effects everywhere, and it may be that not for long will America be able to look with a certain contemptuous pity upon Europe, or to thank God that she is not as others. In 1886 Mr. Judge, writing in the *Path*, used words significantly similar to those employed by his great coadjutor in Europe. He said: "This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle*. The people will rise. For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures can not turn back the iron wheel of fate. . . . Let those whose ears can hear the whispers and the noises of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course, no matter what the legislation may be."

Already we see that to the baser mind of the day the lessons of Europe have appealed not at all. Upon every hand we are being told that now is our opportunity, not to set our feet upon the neglected paths of human brotherhood, but rather to snatch material advantage from the blood and miseries of others. Europe, murdered by her incarnated and sanctified selfishnesses, is now to become a prey to the incarnated and sanctified

selfishnesses in America. The very forces that bid fair to destroy the older civilizations of the world are now invoked in the name of a prosperous patriotism, and we are urged to make an ever greater haste upon the path that so obviously leads down a steep place into the sea. Was there ever so stupid a malevolence?

But for Theosophists the way is now so clear that even the wayfaring man though a fool could not err therein. There is still time to do for America what might have been done for Europe. There is still time to find the "ten righteous men" who shall so clear the minds of the love of self as to become channels for a force not to be measured by human computations nor limited by human fears. And here intellectualism will help us not at all. Nothing is of any value unless it point direct to human brotherhood. Nothing counts unless it helps to show the "law that moves to righteousness" and the inexorable Nemesis that awaits the worship of self. All over America there are Theosophists bewildered by discords, misled by intellectual ambitions, and wasting irrecoverable moments in vain expectations of a future that concerns them not. Nothing else has ever been asked of them except a promulgation of the great basic laws of the spiritual philosophy that must lay so compelling a hand upon the minds that receive them. Has this work been asked of them in vain, and must the tragedies of the future pursue their unrestricted course for the lack of the "ten righteous men" that could do so beneficent a work for these modern Cities of the Plain?

It is not to be known by knowledge! man  
Wotteth it not by wisdom! learning vast  
Halts short of it! Only by soul itself  
Is soul perceived—when the Soul wills it so!  
There shines no light save its own light to  
show

Itself unto itself! None compasseth  
Its joy who is not wholly ceased from sin.  
Who dwells not self-controlled, self-centred—  
calm,

Lord of himself! It is not gotten else!  
Brahm hath it not to give! Meditate!  
There shines no light, save the Soul's light,  
to show!

Save the Soul's light!

—Sir Edwin Arnold in "The Secret of Death."

## WISDOM FROM THE "SECRET DOCTRINE."

### MARS.

Neither Mars nor Mercury belong to our Chain. They are, along with other planets, septenary Units in the great host of Chains of our System, and all are visible as their upper Globes are invisible.—*Vol. I, p. 188.*

Adam-Jehovah, Brahma and Mars are, in one sense, identical; they are all symbols for primitive or initial generative powers for the purposes of human procreation. Adam is red, and so also are Brahma-Viraj and Mars—God and Planet. Water is the "blood" of the Earth; therefore all these names are connected with Earth and Water. "It takes earth and water to create a human soul," says Moses. Mars is identical with Karttikeya, God of War (in one sense)—which God is born of the Sweat of Shiva, Shiva-gharmaja and the Earth. In the *Mahabharata* he is shown as born without the intervention of a woman. And he is also called Lohita, the Red, like Adam, and the other "first men." Hence, the author of the *Source of Measures* is quite right in thinking that Mars (and all the other gods of like attributes) "being the god of war and of bloodshed, was but a secondary idea flowing out of the primary one of shedding of blood in conception for the first time." Hence Jehovah became later a fighting God, "Lord of Hosts," and one who commands war. He is the aggressive Zodh—or Cain, by permutation, who slew his (female) brother, whose "blood cryeth from the ground," the Earth having opened her mouth to receive the blood.—*Vol. II, p. 47.*

As has now been discovered and proven, Cain is Mars, the God of power and generation, and of the first (sexual) bloodshed.—*Vol. II, p. 408.*

The same author (Hargrave Jennings) shows and demonstrates numerically and geometrically that Arets, "earth," Adam, "man," and H-adam-h, are cognate with each other, and are personified in the Bible under one form, as the Egyptian and Hebrew Mars, God of Generation.—*Vol. II, p. 490.*

The Pleiades, or Krittikas, are the nurses of Karttikeya, the God of War, (the Mars of the Western Pagans), who is called the Commander of the Celestial Armies, or rather of the Siddhas—Siddha-sena (translated Yogis in Heaven, and holy Sages in the Earth)—which would make Karttikeya identical with Michael, the "Leader of the Celestial Hosts" and, like himself, a virgin Kumara. Verily he is the

Guya, the "Mysterious One," as much so as are the Saptarshis and the Krittikas, the Seven Rishis and the Pleiades, for the interpretation of all these combined reveal to the Adept the greatest mysteries of Occult Nature.—*Vol. II, p. 580.*

### HEREDITY.

The reaction against eugenics and the fantasies of thought that would attribute to heredity all the variations of human characteristics that we see around us seems to have begun. Thus in the September issue of the *Atlantic Monthly* we find a trenchant article by H. Fielding-Hall on "Eugenics and Common Sense," in which the author first considers the case of plants and animals and shows how scientific selection tends to deterioration and then finally considers the case of man from the standpoint of the eugenists:

"They declare that certain diseases are transmitted to children; greater authorities deny that disease ever is or ever could be so transmitted. They have found a few notable cases where a feeble-minded progenitor, such as Jukes, produced generations like himself. They found a few cases where able and talented parents did the same; they have in some cases traced certain defects for several generations. That is absolutely all. Of the much greater number of cases where the quality is not transmitted they make no mention."

The doctrine of the eugenists, says the author, would extinguish genius, since genius is usually housed in the imperfect bodies which the reformers would seek to prohibit.

"Again, as Lombroso and many others have shown, genius and great ability are usually associated with disease, the reason being that great men are often over-engined for their physique, which takes its revenge. Their diseases are really wounds received in warfare. The eugenists would eliminate all disease and with it all ability. For instance, they would have prevented Lord Bacon from being born. Now whether Bacon did or did not write Shakespeare's plays, he was one of the greatest men we have ever produced. He sheds a lustre on us yet. We would not change him for a wilderness of eugenists. And what of the world romance of Browning and his wife?

"Their arguments in this whole matter teem with fallacies. Because consumption often occurred in generation after generation it used to be assumed to be hereditary. We now know that it is not. What seems to be hereditary is a certain diathesis, which under

unfavorable circumstances may result in a feeble consumptive, in others may give us a Rhodes or a Keats. They know that, yet they argue in exactly the old way in other cases.

"Thus in the biological field no discovery has yet been made of any certain law of inheritance even in the smallest matters of physique and appearance. An athlete not only does not always have athletic sons, but he often has none at all; and so with other matters. As to the greater matters of intelligence and virility, *nothing whatever is known*. And be it remembered that the progress of mankind is a progress of intelligence, not of physique. Have eugenists still to learn this? Apparently they have."

Finally we have a valuable quotation from Buckle that it is well to remember when confronted with the feeble chatter about heredity of which the air is now so full:

"We often hear of hereditary talents, hereditary vices, and hereditary virtues; but whoever will critically examine the evidence will see that we have no proof of their existence. The way in which they are commonly proved is in the highest degree illogical, the usual course being for writers to collect instances of some mental peculiarity found in parent and child and then to infer that the peculiarity was bequeathed. By this mode of reasoning we might demonstrate any proposition, since in all large fields of inquiry there are a sufficient number of empirical coincidences to make a plausible case in favor of whatever view a man chooses to advocate. But this is not the way in which truth is discovered; and we ought to inquire not only how many cases there are of hereditary talents and so forth, but also how many there are of such qualities not being hereditary."

The author has done a substantial service in thus attacking a peculiarly ignorant and noxious superstition. We ourselves may go on to suggest that there is only one key that will divulge the mystery of human characteristics, the key of Preexistence and Reincarnation. However long it may please us to flounder in the mud of speculation and conjecture, it is to Reincarnation and Karma that both science and religion must eventually come. And they seem to be on their way.

All the forms are fugitive,  
But the substances survive.  
Ever fresh the broad creation,  
A divine improvisation,  
From the heart of God proceeds,  
A single will, a million deeds.

—Emerson.

## FORGIVENESS OF SINS.

"I believe in the forgiveness of sins," quotes the average Christian from the Apostles' Creed, little heeding the import of the words he utters. He takes this statement for literal truth. He is taught that God readily forgives all sin, that Jesus is always waiting to pardon the penitent sinner, and that no matter how black one may be with sin the blood of Jesus will make one as white as snow. A firm belief in the efficacy of the "blood of the Lamb" is all that is needed to purge the guilty soul, and that in a moment of time.

But may we not believe that such a doctrine as this is responsible for unnumbered evils? Take the case of the man who wrecks the life of a girl, and finally, let us suppose, kills her. The girl dies in "mortal sin," and is accordingly damned, according to the crude theological doctrine. The wretch who killed her is imprisoned, wept over by sentimental salvationists, and is then declared to be a redeemed "child of Jesus." Clearly the man did well to commit murder, for otherwise in all probability he would never have been saved. This atrocious doctrine of the vicarious atonement gives the utmost license to man's selfish passions. So long as men believe they will not be held accountable for all their acts, both good and bad, they will naturally take the course whereby they can get off most easily, "scot free," as it were.

However strongly this belief may appeal to unreasoning sentimentalists it is inconsistent with the Spiritual Law. Man must reap exactly the consequences of all the acts he performs, if there be justice or law at all in the universe. Each cause must bring about its proper effect on all planes of being, whether it be in the world physical, mental or spiritual. No bloodshed on Calvary can purge a guilty soul of sin. There is absolutely no forgiveness of sins in the theological sense. Jesus himself is quoted as saying, "But I say unto you, that every idle word that men shall speak they shall render an account for it in the day of judgment." "Be not deceived," says Paul, "God is not mocked, for whatsoever a man sows that shall he also reap." And when Paul wrote this he did not mean that men might sow all kinds of evil during their lives and then through a hasty death-bed repentance sow such an inconceivably great amount of good seed that all evil consequences would be eternally blotted out, and the man thus saved go a-harping off into glory.

Karma, the law of cause and effect, is immutable. The highest God is subject to its



laws. None can evade the effect of causes once set in motion. Like produces like. Man is his own savior and his own redeemer. The only way sin can be forgiven is through an earnest striving to uproot in one's self all evil tendencies, together with a patient endurance of all trials and temptations, well knowing that we ourselves in past lives brought about the conditions, both good and evil, in which we find ourselves at the present moment, trusting the Law which is justice itself, which never fails, but metes to all the just measure of their deserts. How infinitely more sublime this conception of a never-erring, impersonal Law than that of a capricious, unreasonable, personal God who shows favor to those not worthy of it and condemns those who fail to accept the monstrously absurd conditions which he is supposed to enforce upon mankind in order that they may escape his wrath.

When we thus live in patient submission to the Law, when we learn to work with instead of against it, then truly do we die daily, as Paul says, so that Christ (the Divine Consciousness within us) may live. For within ourselves is the Light of the World, the Christ, the Redeemer. Our only Savior is our own Higher Self, a ray from the Absolute. Through this alone can we be saved from sin. By doing everything as for that Higher Self do we slowly but surely tread the path which leads to life eternal. This Christ Consciousness is the only name given in heaven or earth whereby men may be saved from their sins and reach up to the stature of the perfect man. Man's Higher Self must rule him or he will forever be the slave of his lower nature. Says the ninth chapter of the *Bhagavad Gita*: "Whatever thou doest, O son of Kunti, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus shalt thou be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. I am the same to all creatures. I know not hatred nor favor; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness. I swear, O son of Kunti, that he who worships me never perisheth. . . . Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself be-

fore me, and thus, united unto me, at rest, thou shalt go unto me."

### A PREDICTION.

(The following is extracted from an article by Mme. Blavatsky published in *Lucifer*, May, 1889.)

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful, and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "medieval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, living productions!) known as the *half-castes*. We fancy a coffee-colored, oily face, looking insolently at the world through an eye-glass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes. . . .

Indeed, this combination of Asiatic flesh and European array is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun"; the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts"; who signs himself, unblushingly "King Solomon" on letters stamped with the heading, "Sanctuary of Jehovah" (*sic*), and calls the "Mother"—(the said *Solar* "woman") "that accursed thing" and an *abomination*.

Yet their teachings are all authoritative and *orthodox*. Just fancy Mr. Allen Grant trying to persuade General Booth that "life owes its origin to the chemically separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brav' general" of England, arguing that this can not be so, since this "cooled surface" was only called into being 4000 B. C.; thence, that his (Allen Grant's)

"existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws," but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air."

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism* and *conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fugeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks merely owing to one or the other of these feelings, is known to their Karma alone. . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception, and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colors? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colors through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nine-

teenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

"All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we can not repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted Western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

---

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last  
Shut thee from heaven with a dome more  
vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's un-  
resting sea!—*Oliver Wendell Holmes.*

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Karma-Nemesis is no more than the spiritual dynamical effect of causes produced, and forces awakened into activity, by our own actions.—*H. P. Blavatsky.*

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Though from gods, demons, and men your deeds are concealed, they remain as causes in your own nature.

# The United Lodge of Theosophists

## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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## WIRELESS.

Under the heading of "Wireless" the New York *Evening Post* asks us to consider the perplexities of a Deity besieged by the conflicting prayers of a dozen nations, all of them imploring the Divine assistance in the slaughter of their enemies. Some of them, indeed, already assume that the aid of God is necessarily and rightly theirs, one European potentate going even so far as to describe such assistance as of the most "brilliant" kind. Only divine fortitude, says the *Post*, could bear up under such a clamor. It is hard enough for a human father when a brood of hungry children clamor for bread and there is no bread to give them, but what man was ever called on to decide among a pack of children demanding each other's destruction?

But the New York *Post* is constructive as well as critical, suggestive as well as censorious. How would it do, it asks, if civilization were to return frankly to Paganism, so that each nation might then select its own god, or tribal deity, with the expectation of exclusive service? Berlin could then address its petitions to Moloch, Paris to Beelzebub, London to Dagon, and Austria to Ash-toreth. In this way the present confusion would be avoided and some amount of undivided sympathy and support might be secured. Prayers might take the form of a sort of recitative litany of warships, aeroplanes, gunboats, battalions, artillery, and conscripts, and this would naturally be acceptable to a

"God of Battles" whose inspirations take the shape of hints on tactics and who is even willing on emergencies to act as chief of staff. The *Evening Post* is to be congratulated on a suggestion that combines the modern conceptions of piety with the orderly forms demanded by a commercial age.

## THE FRUIT OF THE TREE.

Perhaps when the present carnival is over there may be leisure to adjust our ideas of civilization and even to reach the tardy recognition that our "progress" is no more than a hideous sham. A true civilization must contain the two ingredients of spirituality and intelligence. We have built our civilization upon intelligence alone, and it is now evident that nature will have none of it, and that it is on its way to the ruin awaiting all base and cruel things. For the past forty years under the guidance of a perverted religion and an arrogant and pretentious science we have set our faces steadily away from the moral law and toward the exclusive worship of material gain and comfort. We have allowed every good and true thing to perish from our midst in our blind adulation of substance, in our ruthless search for a happiness to be obtained, not only independently of others, but at the expense of others. Selfishness has been coined into nursery maxims, and from church and school and university alike we have been asked to acclaim an individual "prosperity" as the one goal of all others that



lies nearest to the heart of evolutionary law.

Some time ago Mr. Francis Grierson, the American essayist and musician, said that the day would come when the nations would have to suppress materialism as now they suppress tuberculosis. Materialism, indeed, is by far the greater evil of the two. Why, asks Mr. Grierson, should the materialist refrain from doing as he wishes, and taking what he wants, so long as he can evade human penalties? If man is no more than his body and doomed to perish with his body, why should he refrain from rapine and murder if these crimes commend themselves to him? Of what avail to prate of duty and honor unless nature herself stand ready to enforce their dictates? Why should we try to dignify our lives if those lives are no more than a fortuitous concourse of atoms, if love and kindness and virtue are mere products of chemical and electrical forces accidentally brought into action in human bodies? What folly, then, to seek the cause of the present conflict in treaties, and state papers, and policies. The cause is so plain that the wayfaring man though a fool can read it. The cause is the insistent teaching of science that the moral law is a myth, that man is no more than a chance aggregation of physical cells and molecules, and that the part of wisdom is for each individual to take what he wants, subject only to the power of his victim to resist him. War is not made by the statesman in the chancellery. It is made by the mother in the nursery who tells her child to "take care of number one." War is made by the teacher in the school who chatters of the survival of the fittest, knowing nothing of what constitutes fitness. War is made by the scientist in the university who vivisects under the plea that there is no limit to the cruelties and the tyrannies justified by individual comfort and health.

And war is made by theological dogmas and by the inferences of human immunity that are drawn from those dogmas. Why should any man hesitate to walk through life leaving behind him a reddened path of suffering when he is assured every Sunday morning that a deathbed acceptance of some supposed fact in history will assure him an eternity

of bliss, that he will pass right through the gates of gold by virtue of some creed? In spite of the emphatic warnings of a Bible, whose sanctity we hypocritically proclaim, that "God is not mocked" and that "for every idle word ye shall answer," we are assured from a thousand pulpits that God is mocked, that we shall not answer for our idle words, nor even for our evil deeds, and that there is a method of spiritual jugglery by which we can evade responsibility and reap where we have not sown. Once more it is not the statesmen nor the kings nor the emperors who have made war and filled the world with blood and tears. It is dogmatic religion that has done this evil thing. It is the "easiest way" of our theologians that has robbed the world of virtue and responsibility, that has encouraged every man among us to do that which "seemeth right in his own eyes."

Need there be any doubt of what the present condition of the world would be if Christianity had preserved any considerable part of the Wisdom Religion upon which it was founded, if it had taught the eternal continuity of consciousness, the unity of all lives, and the sequential reincarnation of those lives in the search for the experience that gives ultimate wisdom? Would there then have been the mad frenzy for gain that has turned a continent into a shambles, that has made the horrors of peace second only to those of war, that has peopled the earth with Cains whose hands are against every man and against whom all hands are turned? Would fraternity then have been a scorn, despised and condemned as a sentiment inconsistent with civilization? Would a bastard science have been unchecked in its calculated destruction of the human soul? Should we then have concentrated our efforts upon the culture of the human intellect, indifferent to the way in which that intellect was to be used? Would our jails and our lunatic asylums be packed to suffocation? Should we not have been spared the miasma of a crude and brutal selfishness that now sickens the human heart and stifles it?

The first object of the Theosophical Society was to form the nucleus of an universal brotherhood of humanity, and

that first object still stands. There was nothing said about the size of that nucleus. There was no suggestion that the supreme goal of fraternity should presently be abrogated in favor of psychism, occult development, or personal leadership. It was said that if the efforts of members were in any way commensurate with those of the Founders a certain direction and tendency would be given to the thought of the age from which the greatest benefits would accrue. There was a time at the height of the society's popularity when H. P. Blavatsky said that her efforts were practically a failure because brotherhood had been forgotten in a wave of intellectual interest and curiosity. Perhaps we are now beginning to understand what she meant. To lament past failures and follies is always useless. A genuine repentance is directed toward the future, and not to the past. There are now many thousands of Theosophists scattered throughout the world, and many of them are wasting their time in doing nothing at all or in doing those things that it would be better to leave undone. It may be that a return now to first principles and to a recollection of obligations would be not without its weight in averting other things that are not yet disclosed and in using to the best advantage the opportunities that must assuredly come from the chastening of the nations.

### MAN AND WISDOM.

Divine wisdom is everywhere. It but awaits our notice to speak to us. It is useless to hesitate for lack of knowledge and power, for when and by what means will they come to us other than that we invite and court them. Time is here and now. It will ever be here and now. We are always ourselves. We are the result of our effort or lack of effort. The effort rests with man alone. Nature can but hold herself obedient to his will.

She will lie before him as a picture; yes, and spread her treasures to the right and to the left. She will repeat her laws and formulas a thousand times a day, and mark her secrets on each rock and plant and star. But man must read them. She can not aid him here. He must look directly to his quest and with a searching heart of faith, knowing that if the whole is one there can be nothing but bears the mark of its eternal working.

There is, for example, the sun. The sun is

round and golden. Its light is and then is not, yet always is. It shines upon all alike. Forever giving heat and force there still seems none taken away. It is a centre around which all moves, by which all is sustained, a prototype of exhaustless generation. Here are secrets as old as the foundations. Why is the sun round, a circle without beginning or end? Why does all nature abound in curves and abhor straight lines? Why is the sun yellow, as is gold, as is the yolk within the egg, that container of life? There must be reasons ascertainable by man, since his goal includes all knowledge. Let him by questions put to himself, by answers brought with strong search, mount the ladder step by step that leads to that Kingdom of Heaven whereunto there remains nothing to be added, nothing to be known. All time is before him, as are the hosts of sky and earth.

From the golden sun let him turn to the silvery moon. She is a reflector rather than a giver of light. She is as passive as the sun is active. What secret lies hidden here? What of the stars, the planets, the seven planets with the ratios of their respective distances equaling the ratios between the seven tones of the musical octave, equaling the ratios of the vibrations that cause the seven colors of the spectrum. What of our planet, earth, with its seas and seasons, tides and hills and rivers? Everywhere there is order, rhythm, periodicity, and perhaps an exactly corresponding order, rhythm, periodicity in the life of man if we had but the wisdom to see and understand its purport.

Behold the trees! See them spreading forth their greatness and variety of twig and leaf and bark. Once the sum total of a mighty oak was hidden in a tiny seed whose life was passed to it down through the ages from the first Great Cause. In this point lay the whole of what is now a giant growth. One portion moved toward sun and sky and air, and the other held to earth, and the trunk was as a bridge between these different poles, a channel from source to consequence, a ladder from earth to heaven. No furthest twig or leaf but must be beholden to the rest and succored by successive parts that link the whole. Such are the ties that bind all life. Here is the tree reaching toward earth and heaven but dependent upon ground and air, the light of a sun a million miles away, and water from a thousand rills. Where, then, does this tree begin? Where will it end? Perhaps it is but the picture of a plan divine. Perhaps all material nature is but the picture and the interpreter of a plan divine.

Thus we learn the lesson of the interplay of life, the lesson of the ever fleeting and orderly cycles, the lesson of the ever abiding and of the ever incarnating.

### WISDOM OF THE WISE.

A weak mind is like a microscope which magnifies trifling things, but can not receive great ones.

There is no higher duty than to work for the good of the whole world.

Our acts make and unmake us.

That which is born is the death of something else.

Man, proud and haughty that thou art, Nature thinks as much of a mosquito as she does of thee.

None can be truly great unless he has suffered.

There is a God, nay, many, but if they are superior to you it is your own fault. You may have been a god yourself at some time, and you may be again with proper effort.

The gigantic evils of this life come from the desire to rule others, or to make others do as you wish them to do.

The greater the grossness, the greater the power when the victory is won. Paul understood this. He says in substance: "Where sin abounds, grace doth much more abound."

Power dwells in silence and secrecy, more in thought than in word—more in a look than in a blow, if you know how to look.

Man creates himself, and all the essentials of his being, his health, happiness, heavens, and hells.

As the bees make honey, gathering into one mass, into unity, the sweet juices of various plants, as these juices can not distinguish themselves the one from the other and the juices of this plant and that, so all these creatures, though they are one in the real, know not that they are one in the real.

God felt in the atom makes the whole world divine.

Remember Him who has seen numberless Mahomets, Vishnus, Shivas, come and go, and who is not found by one who turns away from the poor.

Though the vessels differ, the water is the same: though the flames be of various lamps, the illumination is one.

Liberality, courtesy, kindness, and unselfishness, these are to the world what the linch pin is to the chariot.

There is no great merit in any outward act, salvation depends upon the inward motive that provokes the deed.

### A NEW THEORY.

Mr. Frank E. Morton has announced a new theory of ghosts and the *Hartford Times* indulges in a veritable ecstasy of congratulation at what it supposes to be a scientific discovery as new as it is surprising. Mr. Morton has made a special study of vibratory laws and he reminds us that sound, light, heat, electricity, and X-rays are caused by vibrations of the ether and that the differences between them are due to differences in the rates of vibration. But the "curious thing about it" is that there are large gaps between these various sets of vibrations, and in those gaps nothing is produced that appeals to any of our senses. Thus the first fifteen octaves of our scale, the vibrations being from two per second to 32,768 per second, are followed by a gap representing the next ten octaves, and the rates of vibration in that gap find no response by any of our senses. When that gap has been passed we get electricity. Then comes another gap of ten octaves, and this is followed by light, which is followed by another gap of ten octaves, and then we get the X-rays. Now Mr. Morton suggests that there are some exceptional persons who are responsive to the rates of vibration that occupy these gaps and to which normal persons are irresponsive. These abnormal persons are thus introduced to planes of nature from which ordinary mankind is excluded, and the forces on these planes are then translated as ghosts and psychic experiences in general.

Quite likely, but why announce this commonplace of occultism as a new discovery? Our senses are tuned to perceive rates of vibration that are more than two per second and less than 32,768 per second, and we call them sound, but vibrations that are more than 32,768 per second and less than 33,554,432 per second, when electricity begins, call forth no response from our senses, and therefore represent a plane of nature to which we have no access. In the same way our senses respond to heat and light vibrations ranging from 70,737,468,355,328 per second up to 562,949,953,421,312 per second, but make no response to vibrations ranging between 2,251,799,813,685,248 per second up to 144,115,188,075,855,872 per second, and here X-rays begin and our senses once more respond. Thus we see that we are excluded by the inefficiency of our senses from vast realms of nature that may be governed by forces and even animated by lives of which we know nothing. But in this there is nothing new. It is one of the commonplaces of occultism, as Mr. Morton would discover for himself if he were



to take the trouble to study the theory of the Divine Science. But perhaps he has done this already while neglecting to mention the fact.

Mr. Morton, who thus pioneers gallantly over such well-beaten tracks, should now take heart of grace and go still further afield. Who knows? He might presently discover something. Since there are planes of nature presumably filled with their appropriate forces and lives, but of which we normally know nothing through lack of sense development, but to which certain abnormally developed persons have access, perhaps there is some orderly way in which this abnormal development may be attained. And since necessity, or desire, or *thought*, precedes function, it may be that certain thought methods would be effective to this end and that these methods are ascertainable. But why should these unexplored planes of nature be devoted wholly to ghosts and to psychic forces? Might we not find there some light upon genius and even upon the exalted spiritual consciousness that has distinguished the great teachers of the race? Let us hope that we may hear more of Mr. Morton and his "discoveries."

### WISDOM FROM THE "SECRET DOCTRINE."

In speaking of Adam, Cain, Mars, etc., as personifications, we find the author of the Source of Measures enunciating our very esoteric Teachings in his kabalistic researches. Thus he says: Now, Mars was the Lord of birth, and of death, of generation and of destruction, of ploughing, of building, of sculpture or stone-cutting, of architecture . . . in fine, of all comprised under our English word *Arts*. He was the *primal principle*, disintegrating into the modifications of *two opposites for production*.—*Vol. II, p. 410.*

The Septenary, or Heptad, was sacred indeed to several Gods and Goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo, the Sun, amid his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.—*Vol. II, p. 637.*

Again, the number *seven* is closely connected with the Occult significance of the Pleiades, those seven daughters of Atlas, "the six present, the seventh *hidden*." In India they are connected with their nursling, the war God, Karttikeya. It was the Pleiades (in Sanskrit, Krittikas) who gave this name to

the God, Karttikeya being the planet Mars, *astronomically*.—*Vol. II, p. 654.*

Adam (Kadmon) is, like Brahma and Mars, the symbol of the *generative* and *creative* power typifying earth and water—an Alchemical secret. "It takes Earth and Water to create a human Soul," said Moses. Mars is the Hindu Mangala, the planet Mars, identical with Karttikeya, the "War-God"; he is Gharma-ja, born of Shiva's *sweat*, and of the Earth. He is Lohita, the red, like Brahma also and Adam. The Hindu Mars is, like Adam, born from no woman and mother. With the Egyptians, Mars was the primeval generative Principle, and so are Brahma, in exoteric teaching, and Adam, in the Kabbalah.—*Vol. II, p. 132.*

### WISDOM AND CHARITY.

Wisdom is far more than learning. Learning and wisdom bear the same relation to each other as some arithmetical calculation to the simple numerals. Wisdom is the unfolding of the consciousness to life's fundamentals, whereby a basis is furnished with which any and all of its problems may be solved, while learning is the retention in the brain of isolated information.

All information must necessarily be isolated; for whether we have a group of facts regarding the number and behavior of the chemical elements, and call it chemistry; or another group pertaining to the distances and velocities of the planets, and label it astronomy; or another group concerned with national experience, styled history; they must all remain but facts so long as man's limited perception is unable to pierce the water-tight compartments in which he fancies them and see instead the One Life of the Universe, moving under the One Law, using the One Force to fashion and refashion the One Substance, in order that consciousness may be individualized as the Divine self-consciousness. Nor does the circumstance that certain similarities are recognized and accredited, such as the identity and indestructibility of matter, of the correlation of forces, supply the deficient attitude, for the reason that these deductions and conclusions concern the intellect only, which though one of the finest of man's tools is none the less material and separate and wholly incapable of a spiritual perception which will alone suffice for an understanding of the workmanship of the eternal foundations.

Hence it is wisdom that is worth our while, and not learning or information. Wisdom



not only cognizes the realities of infinite duration, but she herself resides in those realities of man's nature, so that her storehouse is untouched by death or change. The attainment of wisdom is a process of recognition and reabsorption rather than acquirement. The spark within, which is of eternal birth and which begins first to see by its own light when at the bottom of the arc of the cycle into matter and separateness, begins to perceive its kinship with other sparks through the law which declares kinship, the law of attraction, the law of love, and gradually by a process of experience learns to ignore that galvanized aspects of time and sense that it may the more cling to their eternal prototypes. Thus, ever strengthened by a satisfaction which is commensurate with its spiritual light, it moves from spark to spark, touches it, knows it as its own, makes its light its own, and with ever-increased force and awakening breaks down one by one all guises of illusive form and becomes identical with the whole of the one great central spiritual fire.

This is wisdom: that unutterable state past the power of man's mind to conceive. The pleasures that are experienced in sensual nature are to it as darkness is to light. The joy of happy love, the exultation of intellectual attainment, the rhapsody of harmonious sounds, or forms, or colors, the exhilaration of reward for courage and virtue, and a thousand of the exquisite interplays of life, pass away as ripples on the surface before the abiding fulness of spiritual bliss.

Wisdom is man's goal, although he knows it not. 'Tis wisdom he seeks as he moves, like the amœba, from experience to experience through hours of dark ignorance. 'Tis wisdom which alone brings satisfaction and remains the precipitate of each mixture in life's crucible; the mixture itself risen into smoke and vanished, gone, forgotten.

Thus does man whirl upon life's wheel, upon time's routine, however long he will, as a traveler to a mountain peak mounts up by spiral paths as close as he may choose or far apart. Slowly he mounts or fast, as is his will. So are life's lessons. If he learns little, his path is near the same; if much, far higher. His consciousness will grasp a little more, or much; but when it sees the whole in everything, and all things in the whole, it is then divine, including wisdom and all charity.

Wisdom and charity are one. Here lies the secret of the stress laid by all the great teachers of the world upon charity—charity

that St. Paul places above the eloquence of men and of angels, above prophecies, above all knowledge, above the understanding of all mysteries. It is that inner feeling of at-oneness with life, with every phase of life, and is indispensable to wisdom or spiritual cognition. Conversely, when spiritual knowledge is present charity is as natural as it is habitual. The wise see in all but different facets of the one great diamond, and since this is a diamond of infinite dimensions, there would, in the very nature of things, be an infinite variety of flashes and phases, each as infinitely important as any. Charity can not see a separate something standing without herself at which to mock, or point a finger of derision. She feels too well the heart of things, her understanding is too deep and thorough, her sympathy and intuition are too keen, too wholly in accord.

### CYCLES.

*Reference has been made to the intersection of certain cycles that marks the present epoch. What are those cycles?*

Much reticence has been shown with regard to the duration and termination of the great cosmic cycles and the information that would enable us to calculate with precision has been withheld. The first 5000 years of Kali Yuga or the Black Age, came to an end in 1898 and this is, of course, one of the cycles referred to. At the same time the cycles do not apply alike and simultaneously to all the races, but perhaps we may assume that this particular period has a special bearing upon our branch of the Aryan peoples.

But there is another cycle that will well repay study. It is the cycle of the precession of the Equinoxes caused by the revolution of the terrestrial pole around the pole of the ecliptic. The ancients measured this movement with a great accuracy and determined its duration is 25,920 years. This means that the Sun, falling steadily backward through the Zodiac, makes the complete circle in the period mentioned. Now if it takes the Sun 25,920 years to make the complete circle through the Twelve Signs it is evident that 2160 years must be assigned to each sign and this cycle is one of importance. Thus Christ is supposed to have come when the Sun entered Pisces or the Fishes at the Vernal Equinox, and we find many significant references to this in the writings of the early Fathers. We may also recall how Christ is supposed to have fed the multitude with two fishes. It will thus be seen that the Sun is about to enter the sign of Aquarius, which



# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

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Correspondence should be addresed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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## OUR NEW RELIGIONS.

It is curious to note the number of well-meaning persons who are now writing books for the purpose of outlining the religion of the future—that is to say, their own religion, that they are quite sure must become the faith of the world. It may be remembered that Dr. Eliot attempted this feat some time ago, and that the result may be described as materialism with a slight smell of piety about it. Now we have Dr. Stanton Coit, who has broken more than one lance against Theosophy, and who writes a book on "The Soul of America" in which he sketches for us the only religion that, in his opinion, can possibly avail us and for which he foresees an universal acceptance. It need hardly be said that these national faiths, thus obligingly created for us, happen to be identical with the personal beliefs of their authors. There was a day, a more modest day than this, when egotists were content to publish their own beliefs as such, and for the edification of the curious. But now the egotist calmly announces that his own particular system, hedged and bounded by his own particular ignorances and superstitions, has been ordained by nature for the acceptance of the human race. He even suggests that it may be necessary to enforce it by law. But why does Dr. Eliot call his system Christianity, seeing that it bears no dimmest resemblance to Christianity nor indeed to anything else except to Dr. Eliot? Then why not call it Eliotism? Why does Dr. Coit shelter his curious

creeds behind the same great name? Why not make a bold bid for an earthly immortality and so announce the new Gospel of Coitism?

It need not be said that Dr. Coit's Christianity, which is to be "the soul of America," will have nothing to do with superhumanism or the "miraculous." Above all else it must be "scientific," and we may assume that a disbelief in microbes and heredity will be among its pet heresies to be suppressed in the customary way. "We give up," he says, "the possibility of any help from any human being after he has died." Dr. Coit's "we" reminds us irresistibly of the Three Tailors of Tooley Street, but the affectation of the dubious "we" is now much in vogue wherever two or three are gathered together. We must regard the spirit world, continues Dr. Coit, as distinct from the human, "and refuse direct assistance from human beings after they cease to be responsible members of society." Doubtless this pronouncement will carry dismay through the Chohanian hosts. Human beings, says Dr. Coit, may conceivably live after death. As to this we have the author's gracious permission to believe what we wish, although we are allowed to understand that this is a concession, a privilege, rather than a right, and possibly to be countermanded later on, but, as he very truly says, the dead can not vote, nor inherit property, nor hold office. Then what right have they *dans cette galère*? Of what value can they be?

Dr. Coit's Christianity makes no ex-

ception even of Jesus. He says that we may "use" the historic Christ as a memory and an example, "but for the very sake of that sublime heritage it will refuse to attribute to him any operation or render him gratitude for any benefit which he may be conferring upon society since his death." Let us hope that this ultimatum may reach its destination and so forestall those expectations of gratitude upon which celestial beings are so well known to depend. But such are the disabilities of electoral incapacity and of the absence of property qualifications.

What a curious psychological study! Dr. Coit, with the incoming tide of spirituality filling the thought world with its sounds and portents, can hear nothing except the murmurs of his own cerebral circulation. Unconscious of the tossing wreckage of materialism around him he proudly displays his own feeble variants of a ruined and discredited philosophy and summons us to take shelter beneath its pitiful rags and tatters. Religion, he says, must be revised in the light of science and so become Coitism, but he seems blissfully unaware of the rapidity with which science is being revised by religion. What a pity that Dr. Coit's prevision can not foresee the smile of an interested derision with which his lucubrations will presently be consigned to the museum of literature.

### HEREDITY.

Elsewhere in this issue appear some extracts from an essay on Heredity by Mr. Mowry Sabin, an essay that marks, we may hopefully believe, a step in the reaction against one of the most poisonous scientific dogmas of the day. Mr. Sabin calls heredity a superstition, and no word could be better chosen, but it is a superstition that is likely to show much vitality, since we are all ready to believe comfortable things. That the doctrine of individual irresponsibility should receive high scientific support is naturally a fact to be received with glee by those who have their own reasons to dread anything suggestive of nemesis or judgment and who would shelter themselves alike from responsibility and accountability. That human character can be created and controlled by very much the same processes used by the mechanic who creates and controls the pattern of his loom by a mere transposition of the

shuttles opens up a vista of experimentation and legislation enticing enough to a shallow sociology that refuses to believe that anything can be true unless it be also new or that there can be any reform unless enforced by laws and policemen. The ordinary teachings of heredity are the direct product of materialism and perhaps its most evil product.

It would be hardly an exaggeration to say that the supreme mission of Theosophy is to preach the doctrine of individual responsibility and to exhibit something of the mechanism by which that responsibility is enforced. This is the most obvious corollary of the law of reincarnation which is no more than the application to human life of a sequence of cause and effect which is perhaps the most visible and aggressive phenomenon of material nature everywhere. If human character, congenital human character, is the result of any force or combination of forces other than the efforts of the individual himself, then at once we have an element of irresponsibility fatal alike to human dignity and to ethics, then at once we have introduced into the world of morals an element of chance that will be found to exclude everything but chance. By reincarnation we are not only persuaded that we are veritably masters of our own fate, but that we ourselves have built every capacity and every limitation of our natures, as we are now building the capacities and the limitations of our future. It would be impossible to conceive of a philosophy so directly antidotal to the poisons that have produced the present welter of miseries in which we find ourselves, or one so directly calculated to bring to the individual alike the energies and the contentments essential to progress. Mr. Sabin is not sure as to the causes of character or of capacity, but he is quite sure that heredity is not among them. It would be interesting to hear what he would have to say on reincarnation.

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A fundamental law of Eastern Philosophy is, There is no miracle. Everything is the result of law.—H. P. Blavatsky.

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Let us then practice good works, and inspect our thoughts that we do no evil.—*Fo-sho-hing-tsan-king*.



## WISDOM FROM THE "SECRET DOCTRINE."

### JUPITER.

The four-fold Jupiter, as the four-faced Brahma, the aerial, the fulgurant, the terrestrial, and the marine God, the lord and master of the four Elements may stand as the Cosmic Gods of every nation. Although deputed power over the fire to Hephæstus-Vulcan, over the sea to Poseidon-Neptune, and over the Earth to Pluto-Aidoneus, the Aerial Jove was still all these; for Aether, from the first, had preëminence over, and was the synthesis of, all the Elements.—*Vol. I, p. 502.*

Virgil calls Jupiter, *Pater Omnipotens Aether*, and the "Great Aether." The Hindus have also placed it among their deities, under the name of Akasha, the synthesis of Ether. And the author of the Homœomerian System of Philosophy, Anaxogoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Aether, where they were generated, whence they evolved, and whither they returned—an Occult teaching.—*Vol. I, p. 354.*

The rare conjunction of Saturn, Jupiter, and Mars has its significance and importance on account of its certain great results, in India and China as much as it has in Europe, for the respective mystics of these countries.—*Vol. I, p. 720.*

Seb, the Egyptian God of Time, carries a goose on his head; Jupiter assumes the form of a swan, and so also does Brahma; and the root of all this is that mystery of mysteries—the Mundane Egg.—*Vol. I, p. 382.*

At all events they—the Brahmin initiates—know well the true nature of what was called by the Greeks Father-Aether, Jupiter-Titan, etc. They know that the Soul of the Astral Light is divine, and its body—the Light-waves on the lower planes—infernal.—*Vol. I, p. 456.*

On the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly.—*Vol. II, p. 747.*

### THE DREAM OF RAVAN.

And let us look at man himself. Is life to be found in his dwelling? Alas! from the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—one

long reminiscence and foretaste of death? The householder in the prime of manhood, and his blooming, comely matron, look down on either side upon two valleys of mourning. In one are the cherished memories of beloved parents; she weeping for the beloved father, he for the poor, tender mother. In the other, the idolized forms of children snatched prematurely from their arms, and wept alike by both; by her in loud lamentation, by him in stifled sobs and hidden tears. The mother dies giving birth to her babe, or lives to weep ere long over its corpse. Disease haunts man from his birth. Go into the mighty city of Lanka. In every street there passes you a funeral procession, with its red powder, its lugubrious flowers, its mournful rolling ululatus, and in its rear the mournful women stand before the door in a circle, beating their breasts. In every house there is a cry and a grief—an old man expiring; a child struggling; a strong man agonized; a woman weeping; a little girl with frightened and fearful face. And, as if the terrible avenger Yama had not imposed on humanity a sufficient measure of suffering and death, man goes forth himself in gold, and plumes, and gay caparisons, to crush the limbs, and dash out the brains, and pierce the heart and bowels of his fellow-man. And on the battlefield are left horrible sights, terrible cries, and fearful smells of death. And in the city the women weep and break their bangles and shave their heads, and put on gray unbleached or russet garments, and are thenceforth held to be of evil omen. Oh, tragic man, whence is all this death in thy life? Alas, it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born; this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy. Many were the diseases, but death into this world the common result of all.

Yes, death is triumphant here—death, physical and moral. The dead bring forth the dead; the dead bear the dead to the funeral pyre; the dead walk about the streets and greet each other, and bargain, and buy and sell, and marry and build—and know not all the time that they are but ghosts and phan-

tasms. That land of silence and shadows; of desolation and ruins; of sorrow and death, in which thy soul walked in the vision, Oh, Titan, is the world in which thy dead body now walks waking. Renounce and annihilate it, Oh king! by asceticism and divine gnosis, and thus return to real life.—*From The Dream of Ravan.*

### MEMORY.

It is only natural that to accept a belief or feel a conviction of its truth, we must be able to reconcile with such belief all facts of life and existence as come within our own peculiar individual range of comprehension and experience. With the majority of those to whom the idea of reincarnation is first presented the difficulty is their failure to understand why, if we live through a series of lives, there is no memory of them, or at least of the life just previous. If we live life after life it would seem as though we should carry some recollection of these lives from one to the other. How else would there be any connection? How can we say it is the same person? If Thomas Brown returns and is John Smith, with no memory of Thomas Brown, with a different body, perhaps with different capacities, different tastes, how can he be the same being as Brown? This mistaken argument follows from a fallacious emphasis on things physical, on earthly events and experiences as the paramount purpose of life.

Undue and wrong importance is given to the personality, that is mistaken for the ego of which it is only a manifestation, only a garment for that particular incarnation peculiarly adapted and fashioned to meet the requirements of its particular season of incarnation.

To the Theosophist these events and experiences which are apparently life are merely incidental. If these events and experiences were himself, a vital and integral part of him, he could reasonably look for a continuance or remembrance of them in succeeding incarnations. But if only incidental—a means to an end—what purpose would be served by a continuation of such remembrance? We live too much in experience itself, and look too much to the results of action because we mistake the means for the end. The true purpose of life is not recognized. At all events, all experiences are for the evolution and awakening of the soul, and only count in so far as they accomplish that. They are mere lessons to learn, problems to solve, exercises to practice, in order

to establish and strengthen the divine principle whose existence can only be recognized by such lessons. Once having been learned and the principle established what further need of the means whereby the result was obtained? It is the result that counts, so why carry to other lives the memory of what in itself is valueless? In mathematics how many problems must we solve in order to grasp a theorem. Do we remember these problems? What value is any one of them in itself? If they were of value, every textbook would contain exactly the same problems. But every book has a different set of problems, though all establish the same theorem. Herein the books agree. The principle implanted and understood, we forget the individual exercises by which it was reached, but we are, by means of that principle, ever prepared to meet and solve any problems involving it. So with our experiences in life. They are numerous and often exceedingly varied in the learning of one little lesson. In the course of their evolution, all egos have the same lessons to learn, the same faults to overcome, the same virtues to develop, but due to the differences in the individualization of these egos there is the great multiplicity and variety of experience that we observe in life. If experience, instead of its precipitate, were true existence, we might reasonably expect a memory of it to continue. But when we come to see clearly and rightly, events are unimportant in themselves. It is the moral, spiritual effect that is of value, and having attained that, the means whereby it was attained is discarded with this physical body, whose brain alone holds record of the process. That effect produced or principle evolved is registered with the immortal ego, the eternal pilgrim. But the process and turn of events and experiences is registered only in the physical brain, and we know that the brain disintegrates and disappears entirely after death, leaving no recognizable trace of itself. How, then, could one reasonably expect a record so temporarily registered to remain. So understanding the true nature and function of these events and experiences which are apparently life and ceasing to place undue importance and stress on them, is it not plain that memory of them can scarcely be expected in succeeding incarnations? That is, memory in the physical sense that we have been accustomed to regard it. But what is the link between one incarnation and another, in what consists the continuity? Since we have eliminated the normal brain memory, what shall we put forth as the con-

necting agent? It is character, which is the sum total of experience. Character is a moral and psychical memory of past lives. It is the combination of qualities passive and active, resulting from experiences, and that distinguishes one individual from another. This is the true memory that maintains the continuity, and the more spiritually profitable we endeavor to make our experiences, the better and truer will be that memory.

### THE BRAIN.

*What is the function of the material brain in occult development? Why do Theosophists condemn a physical science that studies the workings of the brain?*

Theosophists do not condemn physical science of any kind. They applaud it and endeavor themselves to acquire it. Science is knowledge, and it need hardly be said that whatever is known must be true or it could not be known. Theosophists condemn a scientific dogmatism that professes to know what actually it does not know, but only believes. They condemn the pernicious practice of reckless generalization from the scantiest of data. And they condemn the habit of proclaiming that a thing is known not to be merely because it is not yet known to be.

The functions of the material brain in occult development are many and important. Consciousness and the brain stand in the same relation as the violinist and his violin. No matter how fine a musician the violinist may be his skill counts for nothing, we may never even know that it exists, unless his violin is of sufficient technical perfection to display it. By a careful adjustment of the violin, the accurate balance of its parts, the development of its capacities, the violinist can produce music that is gradually commensurate with his skill. Now imagine that the violinist is consciousness, and that the violin is the brain. All that we know of the violinist is the music that he transmits to us through his violin. All that we know of consciousness is the light that is transmitted through the brain. All that the prisoner knows of the sun is the rays that struggle dimly and fitfully through the narrow and barred windows of his cell. But the deficiency is not in the sun. The deficiency is in the medium through which its rays must pass. The sun itself is unaffected.

Now carry the question a step further. The texture or the transparency of the brain is governed by the quality of the thoughts. The brain may be compared with a field of

which some portions only have been cultivated. Or it may be likened to a window upon which only a few spots have been rubbed and cleansed into transparency. No matter how brilliant the external light it can enter only through the small areas that have been polished. The man who begins the study of music, or science, or literature, is actually cultivating an area of the brain that has hitherto been fallow. He is polishing into transparency a new part of the window. Blood at once begins to flow toward that part of the brain. It becomes complex and perhaps convoluted. Like the carpenter who selects a new and untried tool for some special work so consciousness seizes upon a new brain area suited to its new activity and begins to develop it. Psychologists tell us that there are brain cells corresponding even with each letter of the alphabet, and their number must therefore be incalculable. With every extension of consciousness there is at once a summons to brain cells hitherto unused to fall into line and to become the medium for that new extension. The sum total of active brain cells corresponds with the sum total of the consciousness playing through the brain. There are reservoirs of consciousness outside of the brain—actually and truly ourselves, although we may not have claimed them as ourselves—but we know nothing of them unless we have trained the brain to receive them. Just as the carpenter surrounds himself with the tools of his own trade but knows nothing of the tools of the watchmaker, so each individual has developed a brain that will do the particular work that he wants done and no other. And yet we hear complaints of an inability to reach spiritual states of consciousness from those who have given no attention whatever to the development of the requisite brain tools. The carpenter might as well complain that he is unable to make a watch with his hammer, his saw, and his jackplane.

It is evident, then, that we must train our brains to receive the spiritual consciousness. We must begin to cultivate some area in the brain that has hitherto lain fallow. We must call into activity the requisite cells for the new enterprise. And these things must be done by thought, which will naturally be difficult at first, lacking the requisite brain tools, but that will become constantly easier as the brain develops the requisite mechanism. Remember that the brain has been polarized in the direction of selfish rather than of spiritual activities. Its tendency downward, so to speak, has become automatic, and now we

## HEREDITY.

The following extracts are from an essay by Mr. Mowry Saben on "The Superstition of Heredity." The essay appears in a volume entitled *The Spirit of Life*, just published by Mr. Mitchell Kennerley:

"Weissman stripped the elder theories of heredity of half their strength, and there may be further strippings to come. The popular notion of heredity makes of one's parentage a pair of creators, and this notion is bound to disappear when closely scrutinized and carefully analyzed. No creator can create anything greater than himself. If two writers collaborate in the writing of a book, the strength and weakness of the two writers will appear in the production. And so, while it is true that human bodies, like animal bodies, are composites, possessing the strength or weakness inherited from the parents, or even more remote ancestors, it is not logical to assume that mental and moral characteristics which are present in the child, but not in the parents, are in any way the product of the mind or soul of the parents. . . . The belief in the inheritance of the intellect is a sad delusion. If one possesses an idea of which neither his father nor mother, nor yet any of his remote ancestors, ever dreamed, from what stream of blood could it have been inherited? The trouble with many of our scientific savants is that they abhor mysteries, and desire to find a key that will unlock the chamber of every earthly secret."

"The principle of variation represents something more than a difference of degree; it is a difference of kind. Every man of genius is a variation from his ancestors in kind. Strong believers in Heredity have often striven to minimize this principle, but without success. Mr. Havelock Ellis, for example, after admitting that none of Carlyle's ancestors ever showed any capacity for authorship, says that Carlyle wrote just as they would have written if they had been able to write. But how did Mr. Ellis make this truly astounding discovery? How, indeed, is it possible to know that a person who never has done a given thing would do a given thing in a certain way if he did it? Mr. Ellis wants us to believe that Carlyle was only the voice of myriads of silent generations of ancestors. Well, it is best to be frank, and so I will say frankly, with all due respect to Mr. Ellis, a psychological investigator who has done some splendid work, that neither he nor any other man who indulges in this

sort of generalization knows what he is talking about. He is only nourishing a crude theory, and indulging in the rashest kind of speculation. One must know persons before one can speak with due assurance concerning them, and Mr. Ellis has never let it be known that he was ever on speaking terms with any of Carlyle's ancestors. It might have occurred to him, one might have supposed, that a man who was the son and grandson of peasants, and yet was able to use more words than any other British author, save one, presents in himself a rather startling phenomenon."

"If the popular notions of heredity be accepted, an individual must be regarded as nothing more than the confluence of two streams. His largeness, his superiority to either of his parents, is nothing more than the union of the parents, or of two streams of tendency, in the child. The genius of the individual will be only the sum total of the smaller individual geniuses of his ancestors. If he be a great poet, his poetic greatness must be regarded as only the accumulated inheritance of all past poetic impulses in the ancestral line. Superstition, even scientific superstition, as we may call it, dies hard, but surely we know enough to make incredible this fiction of intellectual heredity. The notion that a man is created by his parents is the most mythical of all myths. A person is never created. . . . One can never create anything greater than himself, and to assert that the myriad-minded Shakespeare was the creation of two commonplace people of Stratford-on-Avon is to make one's self ridiculous."

## INVICTUS.

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds and shall find me unafraid.

It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate;  
I am the captain of my soul.

—William Ernest Henley.



# The United Lodge of Theosophists

## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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# U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
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## A CRITIC.

A recent critic of the Theosophical Society seems to have found a source of amusement in the fact that a few hundreds or thousands of people calling themselves Theosophists and without either wealth or social status should expect to change the thought of the world. It would be better, suggests our critic, that we merge ourselves with one of the great reform movements of the day and so do something "practical" to improve the machinery of human life. We might still, so we are graciously informed, preserve our distinctive opinions and even urge them as opportunity offered.

By all means let us take the rebuke in good part and extract from it such profit as it may contain. Open-mindedness should be chief among the theosophical virtues, and if indeed there is a more excellent way than we have yet discovered for ourselves we should be eager to hear of it and quick to adopt it. The object of the Theosophical Society is to increase the sum of human happiness. Nothing less is worth striving for, and it would be extraordinarily foolish to proceed by other than the quickest and shortest road. If there are other organizations with a better record, other plans that seem more promising, there will certainly be no lack of energy in their adoption by Theosophists.

But are there? We were under the impression—possibly a mistaken one derived from the daily newspapers—that the more conventional methods of improving the world had failed, or that the

world itself had culpably neglected to appreciate the efforts of its innumerable pastors and masters, who have now had the fairest of fair fields for some hundreds of years. The deadly clash of some twenty millions of armed and trained men in Europe can hardly be cited by the religionist or the sociologist of the day as a guaranty of their own efficiency. There must be something wrong somewhere when a whole continent, nurtured for centuries on the pietistic and scientific orthodoxies of the age, is observed to sink suddenly into the abysses of a bloody barbarism and after fifty years of cold and deliberate and public calculation to that end. With all due deference for our critic we may believe that he himself is somewhat lacking in a sense of the ridiculous. His opacity to fact amounts almost to stupidity. With the battlefields of Europe before his eyes, with civilization falling headlong into hell, he can yet recommend a continuance of the very methods that have either conducted to this horror or that have been patently powerless to prevent it. Not only does he prescribe a hair of the dog that bit us, but he would have us eat the dog itself. Theosophists are likely still to be unpersuaded of the wisdom of associating themselves with "one of the great reform movements of the day."

Theosophy is in sympathy with every effort to sweep away the evils of our social life, but it believes that the goodwill behind those efforts is by far their most valuable asset. If all the political

and social reforms that are now agitating the mind of America could be made effective tomorrow by the ukase of some divine being there could be no amelioration of human misery so long as the selfishness of the individual remained to create them anew. There is no single evil in our midst that does not spring directly from the selfishness of the individual, and from nothing else, and we have yet to hear of any law or social reform that can do other than chase the manifestations of individual selfishness from one form to another, and without having the slightest effect upon the aggregate. During the last hundred years or so the legislatures of the world, and particularly of America, have passed innumerable thousands of laws, most of them intended honestly to alleviate the inequalities of life and the sorrows of men. Have they done so? Unquestionably they have not. They have left them untouched. We grow more sorrowful and more discontented day by day. If we are liberated from one devil we are invaded by seven others, and worse ones. And now comes this hideous holocaust in Europe to mock at our efforts and to confound our foolish, futile hopes. For many centuries the forces of organized religion have had an almost unchecked sway over the consciences of men. Their powers and their opportunities have been practically unlimited. Law, society, and convention have all been upon their side, and to contend that they have not disastrously failed is to show an incapacity to observe or to reason. If a tree is to be known by its fruits, then with what heart can we continue upon the old road?

The theosophical way may be a slow way, although of that we can not judge, but we do not intend to change it. At least it has destroyed an enthroned materialism and made it possible for the real leaders of science to avow a belief in the spiritual consciousness that half a century ago was mocked and derided. It is true that materialism, on its way downward and outward, still finds a lodgment among the small fry of science, whom H. P. Blavatsky aptly described as the "monkeys of science," among the hereditists and the eugenists and the catchpenny "professors" of the Sunday Supplement. It is still possible for a metropolitan newspaper greedily for the nimble nickel to describe the altruist as an

enemy of the race. But these are merely the chatterings of the bandar log, the tree folk, and can be disregarded. The few hundred or the few thousand Theosophists who are so unfortunate as to evoke the irony of their critic have at least done this. They have laid a heavier hand upon the intellectual thought of the day than any other movement of the kind recorded in history during a similar period of time. And in this respect their success has been exactly commensurate with the extent of their adhesion to the philosophy of the Founders, and whenever they have departed from that philosophy they have commensurately failed. Therefore their success ought to have been many times greater than it is, but with that we need not now concern ourselves. Not one of the great religions that now sways the human race can show so impressive an intellectual success during the first fifty years of its existence. The influence of Theosophy upon the moral thought of the day must also be great, but naturally it is not so spectacular nor so measurable. It has made the idea of reincarnation, for example, one of the commonplaces of the day, and no one who has once glimpsed the vista of the continuity of consciousness under immutable law can ever again fall quite under the blighting limitations of old ideas or conceptions. Under the direct pressure of Theosophy a new order of religious thought has made itself felt throughout civilization, and everywhere there is the challenge to old orthodoxies to square themselves with divine justice and with human responsibility or to leave the field. Under the circumstances it would hardly seem to be the part of wisdom to associate the Theosophical Society with any of the "great reform movements of the day" now so patently insolvent.

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Older than all preached gospels was this unpreached, but ineradicable, forever-enduring gospel: work, and therein have well-being. Man, son of earth and heaven, lies there not, in the innermost heart of thee, a spirit of active force, a force of work, that burns like a painfully molting fire, giving thee no rest till thou unfold it, till thou write it down in beneficent facts around thee?—*Carlyle*.

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The soul contains the event that shall befall it.—*Emerson*.

## WISDOM FROM THE "SECRET DOCTRINE."

SATURN.

Abraham and Saturn are identical in astrology.—*I'ol. I, p. 631.*

Does not that patron Angel of the Jews (Michael) preside over Saturn (Shiva or Rudra) and the Sabbath, the day of Saturn? Is he not shown of the same essence with his father (Saturn) and called the Son of Time. Cronus?—*I'ol. I, p. 496.*

The Kabalists, moreover, show the two, Schemel and Samael, as a symbolical form of Saturn, Cronus; the "Twelve Wings" standing for the twelve months, and the symbol in its collectivity representing a racial cycle. Jehovah and Saturn are also glyphically identical.—*I'ol. I, p. 450.*

Cronus stands for endless, and hence immovable Duration, without beginning, without end, beyond Divided Time and beyond Space. Those Angels, Genii, or Devas who were born to act in space and time, that is, to break through the *Seven Circles* of the super-spiritual planes into the phenomenal, or circumscribed, super-terrestrial regions, are said allegorically to have rebelled against Cronus, and fought the Lion who was then the one living and highest God. When Cronus, in his turn, is represented as mutilating Uranus, his father, the meaning of the allegory is very simple. Absolute Time is made to become the finite and conditioned; a portion is robbed from the whole, thus showing that Saturn, the Father of the Gods, has been transformed from Eternal Duration into a limited period.—*I'ol. I, p. 451.*

Each people and nation . . . has its direct Watcher, Guardian and Father in Heaven—a Planetary Spirit. We are willing to leave their own national God, Jehovah, to the descendants of Israel, the worshippers of Sabaoth or Saturn; for, indeed, the Monads of the people chosen by him are his own, and the Bible has never made any secret of it. . . . The "Lord" Jehovah took Israel for his portion; what have other nations to do with that particular national Deity? Let, then, the "Angel Gabriel" watch over Iran and "Mikael-Jehovah" over the Hebrews. These are not the Gods of other nations, and it is difficult to see why Christians should have selected a God against whose commandants Jesus was the first to rise in rebellion.—*I'ol. I, p. 630.*

As usual, that which is, and was from its beginning, divine, pure, and spiritual in its

earliest unity, became—by reason of its differentiation through the distorted prism of man's conceptions—human and impure, as reflecting man's own sinful nature. Thus, in time, the planet Saturn became reviled by the worshippers of other Gods. The nations born under Saturn—the Jewish, for instance, with whom he became Jehovah, after being considered as a son of Saturn, or Ilda-Baoth, by the Ophites, and in the book of Jasher—were fighting eternally with those born under Jupiter, Mercury, or any other planet, except Saturn-Jehovah; genealogies and prophecies notwithstanding, Jesus the Initiate (or Jehoshua)—the type from whom the "historical" Jesus was copied—was not of pure Jewish blood, and thus recognized no Jehovah; nor did he worship any planetary God beside his own "Father," whom he knew, and with whom he communed, as every high Initiate does, "Spirit to Spirit and Soul to Soul."

## THE CHURCH MILITANT.

*Is it not unjust to impute to the Christian churches any measure of responsibility for the present war? It seems to me that Christ's mission did not concern itself with this life so much as with the life to come. It was intended to fit men, not for time, but for eternity.*

If our correspondent will read the Bible for himself instead of reading only what other people have said about the Bible he may find that the misapprehensions above expressed will tend to disappear. As a matter of fact Christ is not represented as showing any particular interest in *post mortem* existence or in what our correspondent calls eternity. He seems to have been far more concerned with the life here. He is not found pointing the way to some far-off misty heaven, that narcotic that our over-fed and comfortable pieties have always offered in such abundance to those whom they would first rob and then stupefy. In the prayer that Christ is supposed to have given for the use of his followers there is no petition for entrance into the Kingdom of Heaven. There is nothing said about a life after death. Christians were told to pray, not that they might go to the Kingdom of Heaven, but that the Kingdom of Heaven might come to them—a very different thing. They were told to ask that the will of God might be done *on earth*. At the present time there are thousands of battle flags floating in the winds of Europe and they have been consecrated and blessed by the "Christian Churches" and in the name of Christ. The power of Christ is being invoked

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Original from



from thousands of pulpits throughout Europe, not that men may love each other, but that they may the more successfully hate and kill each other. Every battleship launched upon its murderous mission begins its career amid the mingled and harmonious fumes of alcohol and piety.

Therefore it is not unjust to impute to the churches a responsibility for the present war. They have been barren fig trees and as such there has been some high authority for a prevision of their fate.

### "WHY NOT PRAY NOW?"

With that desire to promote the cause of true piety that is always a distinguishing mark of good citizenship the *Argonaut* hastens to give the widest publicity to a suggestion emanating—on an economical postal card—from the California Development Board. The suggestion relates approvingly to the "day of prayer" conventionally ordained by the President for October 4. But why, asks the California Development Board, should we wait until October 4? Why not pray now? Assuming, says the postal card with appropriate statistical precision, that 20,000 men a day are being killed or wounded and that some twenty-four days must elapse between the mailing of the postal card on September 10 and the day of prayer on October 4 it is evident that the casualty lists will be increased to the extent of 280,000 men before the prayers of the assembled nation can reach the Throne of Grace. Indeed the situation may be even worse than this. Without allowing for delays in transmission we must remember that some hundreds of millions of our fellow-Christians in Europe, quite as devout as ourselves, are praying with an edifying fervor for the destruction of their Christian enemies by fire and steel, and that some twenty millions of Christian soldiers are doing what in them lies to make those prayers effective, and with a quite startling success. These European supplications may therefore be regarded as of a distinctly competitive nature, and as they will be in an overwhelming majority—a point not to be overlooked in these democratic days—it is evident that we should snatch what advantage may accrue from a prompt and careful dispatch. We may reasonably believe that the prayers of the California Development Board will receive some of the preferential treatment usually accorded to new accounts, but it would be unwise to make this an excuse for procrastination or indifference. It would indeed be calamitous if Providence should permit the killing and maiming of some quarter

of a million men, to the ultimate detriment of development business throughout the world, and all through a failure on the part of the commercial circles of California, led by the California Development Board, to intimate their opinions and wishes on a matter so essential to business stability and financial progress. Therefore why not pray now?

But, in all seriousness, what an appalling conception of Deity. Even the heathen in his blindness never fashioned forth such a God as this, a God who sanctions the daily destruction of twenty thousand men until his intervention shall have been invoked by the postal cards of the California Development Board, a God who takes toll of twenty thousand lives a day for the lack of a collective prayer. Ash-teroth and Moloch were never quite so cruel as that. If the present war in Europe has followed upon two thousand years of prayer, perhaps we had better stop praying altogether lest some worse thing befall us.—*Argonaut*.

### LIFE AND MORALITY.

Dr. Arabella Kenealy, L. R. C. P., in the course of an erudite article in the July issue of the *Nineteenth Century*, which she entitles "Is Man an Electrical Organism," discusses the dual part played by the two hemispheres of the brain in the manifestations of consciousness. With many of her conclusions, that are elaborated at considerable length, the Theosophist may disagree, but he will none the less note with satisfaction the definite note of spiritual thought that distinguishes the discussion as a whole and the distinct advance away from the materialistic position. Clearly, says Dr. Kenealy, there is in man "something beyond his concrete self, or personality, which is sufficiently differentiated from this as to be able to judge, to approve or to condemn, not only his objective impressions, but also his subjective self. This he does by way of mind. Clearly, then, there is in him another and a higher self to which Mind ministers and to which it transmits its abstract impressions, precisely as Consciousness ministers to and transmits its concrete impressions to his material self."

The body, says the author, has to be prepared after birth, first for the reception and expression of the material consciousness and then of the "genius consciousness" or the Soul. Shelley, the child, could not have written Prometheus because his material consciousness was not sufficiently developed to present life in color and detail to his genius Mind; nor to translate life into the language of the rich creativeness engendered by the

inter-operations of his genius-Mind with his material consciousness. In the same way the purely spiritual consciousness can not manifest except in a brain that has been prepared to transmit it since "Light can not manifest in muddy water."

But the most striking passage of the article is that in which Dr. Kenealy recognizes re-incarnation to be a necessity of evolution. She says: "The common notion of a body of clay with a will-o'-the-wisp Soul concealed somewhere in it, flashing into it at birth and out of it at Death, is a notion which Science, with its knowledge of the exquisite order and subtle gradations and inter-relations of all planes of Nature, has been constrained to reject. But if we may trace between body and spirit this same exquisite order and subtle gradation and inter-relation which Science reveals in all other things, Science and Religion may surely join hands. All matter must be, in point of fact, divine but bi-polarized; one pole turned to earth for purposes of creation, the other turned heavenward for processes of Evolution. . . . The doctrine of re-Birth would seem now to be required to show this psyche seeking re-association with Matter in further earth-lives in order to resume its evolutionary progress. Huxley, hard-headed man of science as he was, allowed that the theory of re-Birth was supported by scientific analogy."

The article as a whole is well worth reading, not only as a piece of learned speculation, but also for its earnest effort to support a philosophy that shall enlist true scientific knowledge in the cause of ethical progress and consequently of human happiness.

### THOUGHT.

There is an axiom which says that every observed effect must have its cause and that the cause is equal to the effect. Hence it is within the range of reason to account for this universe, and, what is perhaps more difficult to realize, to account for every event that presents itself in the procession of seemingly chance affairs that make up the life of each individual in it. The cause and effect are inherent in each other and equal. It is possible to study and observe life in whole and in part, and to discover the mainspring of power from which proceeds these consequences, great and small. What a boon to be able to find some guiding light by which to steer over the sea of complexities called human life. Surely no problem could so concern man, be more worthy of his attention or more rife with benefit if solved than the

problem of his being. For the small effects are but parts of the great effect, hence all the small causes are but aspects of the great cause, and to arrive at the motor power that carries the sea-gull on its pathless way, or drives the stars on their rounds through space, we may as well turn to the merest sample of the universe and ply our reckonings, knowing that nought save one stupendous whole could be the container of such harmonious parts, and that the law of wind and sun and plant are identical and contained in the one mighty sweep. Science moves nearer to this conclusion with each acquisition until her departments so overlap as to become indistinguishable. But she only looks without on effects, never realizing that cause and effect are equal and inseparable.

It is beyond the range of possibility to consider man as a puppet to some outside power. The thought of a scheme of life in which injustice rules is intolerable to the human heart. Deep within is an abiding assurance of eternal law, or how else could humanity continue staunch and brave in the face of death, disease, insanity, misery, grief and, at best, a happiness that comes and goes? No matter what seeming of make-shift fairy tale the facts now wear, deep-seated hope still guides man on to truth. Truth awaits his claiming and will make him free to see himself as the way and the life, the alpha and omega. Then let him not be dazzled from his true quest by effects, let him rather ever ask the why and learn of the great from the small and from the little the fullness of the great.

Man speaks of God as having created the heavens and the earth, as willing that there be light, and water, and animals, and plants. A terse summary, this, of the great cycle of activity called in ancient books The Day of Brahma, wherein the Divine Mind, the collective consciousness of life, moves on eternally to ever higher expressions of itself. But let us remember that this Divine Mind contains the all, that there can be nothing without its boundlessness. Yet here we see a man raising his hand at will, or creating for himself a benevolent or malevolent face or figure, by the force of thought set in motion by desire: desire to raise his hand; desire to move with the law of harmony; desire to withdraw from the harmony of the whole and minister, in selfishness and evil, to a part. The thought of man did these things. Can man's thoughts and the Divine Thought be identical? And looking abroad what a vast array do we see, the product of man's thought. Considering material achieve-

ments alone, where were they when in the same stage as the human hand before it had been raised? What else is still there and yet to come, if not the divine ideal now in the collective mind of man, the one mind of the universe and life. This is the import of thought. This the dynamic power that man wields—and often so wantonly. This is the great cause, the producer of the great effect—the producer of the small effects that make the great effect.

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### KARMA.

*In what way can I get evidence of the law of Karma?*

One good way is to open your eyes and look around you. Is it not evident that thought, which is always the cause of action, is the helmsman that steers us toward the pleasurable and painful conditions of life? This fact is so well recognized that we express it in the ordinary idioms of daily speech. We say "it serves him right"—a thing better left unsaid, by the way—and this means that certain courses of conduct are productive of certain painful results, that there is a law of cause and effect that may be expected to work justly.

Suppose you were able to look into the minds and read the thoughts of, say, a dozen boys just beginning their careers. Would it not be easy to predict the probabilities of those careers, whether of honor and good repute, or dishonor and disgrace? Do we not know that our habits of thought govern our conduct, that character is no more than a habit or tendency of thought, and that by conduct we create our environment and so steer ourselves into happiness or misery? Does not the liar find himself distrusted and therefore at a disadvantage? Is not the selfish man shunned and therefore miserable, no matter how great his "success"? These results are the Karma of wrong thoughts and actions, for Karma is the law of ethical causation. And these results are constantly within our sight. They are so visible that we can not see them.

How, then, can we doubt that there is a law in human affairs that "makes for righteousness," a law that urges us toward certain thoughts and actions and away from certain other thoughts and actions? Pleasure is the result of obedience to that law and pain of disobedience. We have no doubts of such a law in the domain of the body, since here the painful results of violation are incontestable. If we eat or drink unwisely, sleep too much or too little, or breathe impure air, we know well

that we suffer for it. But does natural law concern itself alone with the body? Is it indifferent to the mind? It would be surpassingly strange if it were so. And it may be that there is no microbe known to science one-hundred part so dangerous as a thought of ill-will toward another.

It is then evident that nature has some ideal of human behavior with which she wishes us to conform, since we invariably suffer when we act in one way and we are invariably happy when we act in another. In other words every human being is undergoing a process of education, and is engaged in discovering for himself the line of least resistance. Somewhere in the mind of nature there must be an architect's plan of the perfected human being, and toward this "all creation moves."

But without reincarnation the whole scheme must become meaningless. Take the case of a drunkard whose pain becomes continually greater and greater so long as he adheres to his habit. The pain is Karma, and it is educating him to practice self-control in this particular respect. He is shaping that one brick for its place in the edifice of his character that shall one day be four-square and perfect. But presently that drunkard lies like a dog in the gutter, and theology tells us that he is forthwith damned. But Theosophy says that Nature has not done with that man, that Nature will never have done with him, and that having set herself to the task of evolving in him a spiritual consciousness she will never loose her hold upon him through incalculable ages until she shall have finished her task. He must return to earth life, once more to be driven by the hurricane of his passions and appetites upon the rocks of disaster until he learns and is then ready for some other lesson. Even as is that drunkard, so are we all in greater or less degree. One is suffering from his greeds, another from his passions, another from his ambition, and another from his hates. They are born in thought, they culminate in action, and they set in sorrow. And so we learn. The savage is learning his kindergarten lessons, and the philosopher finds his appropriate tasks in the higher classes of life. It is a ladder reaching from earth to heaven, and every human being must mount it rung by rung until he shall reach the top.

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In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.—*Najur Veda*.

### A PREDICTION.

(Special Dispatch to the New York Sun.)

PARIS, September 10.—The *Figaro* prints the commencement of a Latin prophecy dated in 1600. The author is not known. The monk Johannes has written the verses like a chapter of the Bible:

Verse 2 says: "It is true that Antichrist will be a monarch, a son of Luther, invoking God and calling himself God's envoy."

Verse 4: "He will have only one arm, but innumerable armies, whose device will be 'God with us.'"

Verse 5: "He will use craft and felony for a long time with spies throughout the world."

Verse 6: "He will have learned men in his pay proving his mission to be divine."

Verse 7: "War will provide an opportunity to raise the mask. It will not be a war against the French monarch, but another, which will be recognizable by becoming universal in a fortnight."

Verse 8: "All Christians and all Mussulmans and even the most distant nations will partake. Armies will be formed in the four corners of the world and eight angels will open men's eyes to understand by the third week that if they fight not Antichrist all will become his slaves."

Verse 10: "Antichrist will be recognizable by his massacring priests and monks and women and children and aged persons. No mercy will be shown. He will pass, torch in hand, like the barbarians, but invoking Christ."

Verse 11: "His words will be Christlike, but his acts Nerolike. His coat of arms will contain an eagle, as also will the coat of arms of his acolyte, another evil monarch."

Verse 12: "The latter is a Christian and will die by the malediction of Pope Benedict, who will be elected at the commencement of Antichrist's reign."

Verse 13: "Priests will no longer confess and absolve the combatants because the priests will be fighting in the ranks, and Benedict will curse Antichrist, proclaiming all fighting against him to be in a state of grace, ascending to heaven like the martyrs if killed."

Verse 14: "A papal bull proclaiming this will have a tremendous effect in rallying courage and in the death of Antichrist and his ally."

Verse 15. "The conquest of Antichrist

needs more men killed than Rome ever contained. All realms must participate, for the cock, the leopard, and the white eagle can not exterminate the black eagle unless the prayers of the whole of humanity assist them."

Verse 16: "Humanity will never run such a danger because the triumph of Antichrist would be equivalent to the triumph of the demon in whom he is incarnated."

Verse 17: "For twenty centuries after the incarnation of the world it will have been prophesied that a beast would be incarnated, in turn threatening the earth with many evils and ills as the divine incarnation brought favors."

The *Figaro* adds: "The foregoing is only part of the prophecy. The remainder promises France and the world an era of peace after a terrible vengeance surpassing even French desires."

### ANOTHER PREDICTION.

(Special Dispatch to the New York Sun.)

BORDEAUX, September 10.—The following prediction by an Indian magi, which was published in the *Godhpur almanac* last January, completes the cycle of forecasts:

"In the month of July, 1914, all Europe will be overwhelmed by a war between the great powers and terrible disasters will result.

"But in November a great emperor will lose his crown and hostilities will cease."

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath elsewhere had its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home.

—Wordsworth.

Then the lord of all creatures said to those assembled together, "You are all greatest and not greatest. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is but one, and I only am that, but accumulated in numerous forms."—*Anugita*.

Souls can not die. They leave a former home,  
And in new bodies dwell, and from them  
roam.  
Nothing can perish, all things change below,  
For spirits through all forms may come and  
go.  
—Ovid.



# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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## INSANITY.

In drawing attention to the portentous spread of insanity during the last few years the governor of California may find some dubious satisfaction in the fact that the whole civilized world is deploring the same phenomenon. Sir James Crichton Browne, speaking for Great Britain, says that during the last half a century the number of the insane has increased to the extent of 276 per cent, while the population has increased during the same period only 87 per cent. He draws attention to the disquieting fact that all the conditions are usually supposed to conduce to insanity have been largely lessened, but without any effect upon the evil itself. Insane persons have been confined and have not been allowed to propagate their kind. The consumption of alcohol has been diminished with a consequent advantage to public sobriety. The most approved methods of cure have been adopted, and there has been an extraordinary encouragement to hygiene and to the spread of health knowledge among the people. But all these measures, from which so much was expected, have been powerless as weapons against insanity. Even when we have made all possible allowances for improvements in diagnostic and statistical accuracy we are still faced with a condition so menacing as to demand the most constant and careful attention. It is at least satisfactory that a man so eminent in his profession as Sir James Crichton Browne should have the cour-

age to confess a failure so complete, a confession that is a practical admission of a total scientific ignorance of the nature of insanity, of its cause and of its cure.

But the scientific text-books themselves do not leave us wholly unenlightened upon these points, although with a certain mental perversity that usually accompanies the materialistic habit of thought they are found to emphasize the facts of least importance and to neglect whatever is most significant and suggestive. Thus we find the casual remark of one eminent alienist to the effect that the most certain sign of approaching recovery from insanity is a dawning interest in other persons. True, insanity is marked by utter self-absorption, a blank unconsciousness of the interests and welfare of others. The slow melting of this dense selfishness is always, we are told, a happy augury for mental rehabilitation, and yet it would seem that the writer is wholly insensible to the inferences that are so obvious from this fact.

For if this morbid and intense concentration of attention upon self is a concomitant of insanity—and most of us know that this is so—may it not also be the cause of insanity? And if this be so it would seem as though we had found the solution of the problem and that insanity may well be removed from the category of the mysterious and the inexplicable.

Such a suggestion will certainly be an

acceptable one to the Theosophist, who will find it in full accord with his philosophy and confirmed by his knowledge. The misuse of a physical organ is an invariable prelude to disease. The misuse of the mind must be equally injurious in the mental sphere. If it is the intention of nature ultimately to break down and destroy the sense of separateness which has been aptly described as the supreme heresy and illusion of the age it must be obvious that the accentuation of the sense of separateness, which is but another word for selfishness, is the violation of a natural law and therefore subject to nature's retribution. Just as a misuse of the body is followed by bodily disease we are surely justified in assuming that the misuse of the mind is provocative of similar penalties on the mental plane.

Therefore we need look no further afield for either the cause or the prevention of insanity. The cause is materialism and selfishness. The prevention is altruism. And since the whole tendency of modern thought is toward the glorification of selfishness, since selfishness has been unblushingly adopted as the god of our national life and hymned as such in the nursery, in the school, in the university, and in the church, we can hardly be surprised that the misused mind should so often break under the strain.

### SOME PREDICTIONS.

A correspondent of an Eastern newspaper has registered his protest against the publicity now being given to certain predictions of events in Europe that seem in a fair way to be fulfilled. How, he asks, can intelligent people believe in the possibility of foreseeing the future which is still unborn? And so he deploras a recrudescence of what he calls superstition, and it may be remarked that the charge of superstition is usually leveled at those who do not believe just what we ourselves believe. It is a grave offense.

But is the future still unborn? Next year's solar eclipse is yet in the future, but it may be safely predicted by the astronomer, who knows that the movements of the heavenly bodies must certainly so eventuate. Science may almost be defined as a recognition and identification of causes and effects, thus foreseeing the future that lies buried in the present. There can be no effect with-

out its cause, just as there can be no cause without its effect. Indeed we may safely assert, and with every deference to philosophy, that cause and effect are always co-existent, that the effect is born simultaneously with the cause, and that the future is no more than the undisclosed present, that part of the present that remains unseen until its appointed time. To speak of future effects as being unborn is as illogical as to suppose a dollar that has only one side. The existence of one side of the coin is proof positive that the other also exists, although we can not see both at the same time. The event of the morrow becomes inevitable with the birth today of its cause. Cause and effect are always twins.

A recognition of the identity between cause and effect, between present and future, might have a most salutary result upon the ethics of the race. Criminality and wrongdoing of all kinds are based upon the illusive expectancy that there may be causes without effects, that it is possible to set certain forces in motion and to avoid their reaction. Indeed nothing is more remarkable than the obstinacy with which we blind ourselves to the law of cause and effect in the moral world, and to the ease and certainty with which we may predict, if we have but the courage to do so, the pains and penalties that the future will exact from us as the fruit of the seed that we have sown. Persistently we sow the seed and then fatuously expect that the crop will be of some other kind, although all nature and all experience tell us that the seed and the crop must be identical in species. So far, then, from the future being unborn or illegible it is among the most aggressively evident of all the facts of life and eloquent of consolation and of menace.

These appearances indicate the fact that the universe is represented in every one of its particles. Everything in nature contains all the powers of nature.—*Emerson*.

Let us build altars to the Blessed Unity which holds nature and souls in perfect solution, and compels every atom to serve an universal end.—*Emerson*.

My friend, the golden age hath passed away. Only the good have power to bring it back.  
—*Cicero*.

### THOU ART THE MAN.

Life pulsates throughout infinitude. The forms, the colors, the states through which it throbs are myriad. To scrutinize these is to arrive at a consideration of matter on the one hand and energy on the other, for everywhere there is the play of force on substance. Matter, if further analyzed, resolves itself into elements which are found to differ only in that their atoms are a varied arrangement of electrons that are identical. Hence, all matter is the same matter; it can change, but it can not die. It is of eternal duration. It is ever, was ever, and ever will be the product of itself. So with energy. The pendulum that is pulled to one side *ipso facto* has the power to swing to the other, and having swung to the other has again converted its kinetic energy into the potential energy that will carry it back and so on forever. Energy may be stored up and inactive, but it can never be destroyed. The oak tree seems not to be when it lies latent in the small brown acorn, but it exists. Two waves may seem to die when the crest of one meets the hollow of another and a neutral straight surface is the result, but their energy may resur-rect and live again. Nothing can cease.

Matter and energy are aspects that move together toward the fulfillment of a plan. That form goes before as an ideal, is inherent as a result. It is the mystic power of self-ideation in the consciousness of universal life. It is that which causes the acorn of this year to see itself as the more perfect oak, to see itself existing as the ideal of itself—for atoms have memory and thus do they know how to advance and evolve. It is that which leads man upward and onward from state to ideal. It is that which has been called the Deity, the Omnipotent, the Supreme Spirit, the Divine Mind. It stands ever giving the impetus and direction to energy in its work upon substance. One impetus moves as an eternal thrill throughout infinitude, for energy set in motion can only be neutralized. It can not die. Being consciousness itself, life itself, it works from the myriad points of consciousness, and its greatest centres are those at which are focused the greatest number of forces. A centre that holds within itself a focus of the whole would be the whole in miniature, and this is man. Possessing in his body a replica of all that is—in the mineral, the vegetable, and the animal kingdoms, in the forces of physical and chemical nature, his mind is a focus in which is centred the universal mind; in his thought the universal thought; in his ideal the

universal ideal. No one mind is either the greater or the less. Each is the all. A single thought, emitted from a single brain, vibrates on its eternal round and life has been that much raised toward the Kingdom of Heaven or lowered into the depths of hell. An impulse from the divine ideal is hushed, or crowded out, and on the other side of the globe some tottering one succumbs to temptation. "Thou art the man," and "he who breaketh one jot or one tittle of the law is guilty of the whole." A chance is given to crush some low impulse by the higher; the odds prove stronger than the ideal—those momentary odds, the wombs of pain—and as they are stronger here so are they stronger throughout the width and breadth of space. A thought—and every weakling has less power to resist; another, and the ripples sent vibrating on the sea of life become a wave on whose crest are borne once more those deep in the hollow of life's trough of vice.

Point not a finger! Draw not thy cloak aside! Thou art the man!

### WISDOM FROM THE "SECRET DOCTRINE."

Agruerus is Kronos, or Saturn, and the prototype of the Israelitish Jehovah. As connected with Argha, the Moon or Ark of Salvation, Noah is mythologically one with Saturn. But then this can not relate to the terrestrial flood.—*Vol. II, p. 150.*

Cain is Mars, the God of power and generation and of the first (sexual) bloodshed. . . . He is also Vulcan or Vulcain, the greatest god with the later Egyptians, and the greatest Kabir. The God of Time was Chiun in Egypt, or Saturn, or Seth, and Chiun is the same as Cain.—*Vol. II, p. 408.*

The Jews regard the name given to them—the Yah-oudi—as an insult. Yet they have, or would have if they only wished it, as undeniable a right to call themselves the ancient Yah-oudi, "Jah-hovians," as the Brahmans have to call themselves Brahmans *after their national deity*. For Jah-hovah is the generic name of that Group or Hierarchy of Creative Planetary Angels, under whose Star their nation has evolved. He is one of the Planetary Elohim of the Regent Group of Saturn.—*Vol. II, p. 134.*

"The first and 'eldest of the gods,' in the order of microcosmic (divine) evolution, Saturn (Satan) (astronomically) is the *seventh and last* in the order of macrocosmic emanation, being the circumference of the Kingdom of which Phæbus (the Light of Wis-



it may be said that not only these particular problems, but all the problems of evolution may be grasped by the application of a single principle. Try to understand that consciousness is the one supreme reality of the universe and that the world of matter around us is the veil of that consciousness and the exact and ever-changing correspondence of its every changing states or conditions. All the attributes and characteristics of the material world are the direct results and creations of consciousness, whether those attributes and characteristics are observed in the grain of sand or in the human body. Consciousness is always the cause. The attributes and characteristics of matter are always the result. Consciousness is eternal and it eternally embodies itself in forms to which it gives the attributes and conditions that precisely correspond with its own state or condition. Try to think in terms of consciousness instead of in terms of matter. Do not confuse the shifting panorama of the material universe with the Life that creates and governs it.

### ILLUSIONS.

The history of the world is a history of the conquest of illusions, and humanity has acclaimed each new victory as the attainment of final and absolute truth. And it may be said that every forward step has been resisted by the fanaticisms of ignorance and deplored as a portent by superstition. Galileo, announcing the true movements of the heavenly bodies, was persecuted as the enemy of the race, and Harvey, discovering the circulation of the blood, was denounced as the foe of science. There is nothing that arouses such an enthusiasm of stupidity as the defense of an illusion.

And now another illusion seems in a fair way to be dispelled, although it may be ages before our new knowledge becomes a commonplace of consciousness. It is consciousness that corrects the fallacies of the senses, just as consciousness corrects the impression that the stick pushed into the water is bent or that the sun is in motion through the heavens. The illusion that science now promises to vanquish is the illusion of the separateness of material things, of essential differences between one thing and another. The attack was first brought by the atomic theory. By the discovery of electrons it becomes a victory.

Many years ago it seemed to be proved that the material universe was made up of some eighty homogeneous and indivisible elements,

and that all the variations around us were due to differing combinations of those indivisible elements. Reducing those elements to their atomic constituents, it became evident that there must be eighty kinds of atoms and that the whole world of matter was formed from their various combinations.

But now science has taken another step toward unity and toward a dispersion of the illusion of separateness. We are told now that there are not eighty different sorts of atoms, but that the atom itself is divisible into electrons and that the apparent differences between the atoms is due to the variation in the number of identical electrons of which they are composed. An atom of hydrogen or gold is therefore composed of a certain number of electrons and an atom of oxygen or copper of a certain other number of electrons and that there is no other difference between the atoms. Electrons are in all cases identical with one another, although they combine in varying numbers and so give rise to the "illusion" of separateness between the elements and throughout manifested nature. Actually there is only one kind of matter. There are no essential differences anywhere. A piece of chalk and a piece of cheese are identical in their ultimate nature. Both are composed of electrons in varying numbers and aspects and relations, but the electrons themselves are identical. The sense of difference is always an illusion.

Suppose we had microscopic eyes that magnified many thousand diameters. The material universe would then present itself to us as homogeneous. We should see nothing but a shoreless ocean of electrons, vortices in ether, whirling around each other and so producing individual atoms of varying size according to the number of electrons composing them. Every atom would be like a solar system with its nucleus or sun, and the planets would be represented by the revolving electrons. And the electrons would be distanced one from another by a precise law of proportion, a sort of Bode's law, like the planets. There would be comets and meteors. And sometimes an atom, say of hydrogen, would lose some of its electrons in the stress and so would cease to be hydrogen, becoming something else—a veritable alchemy of transmutation—and the wandering electrons would join some other atom and so alter its nature:

At the measureless loom of time we ply,  
And fashion for God the garment thou seest Him  
by.

But there are other illusions to be overcome

even after we have realized the identity of all matter. If matter is one and indivisible, is not consciousness also one and indivisible? If matter is a unity, is not mind also a unity? And is not the illusion of separateness in consciousness the most hellish of all illusions, the inexhaustible fount of selfishness and egotism? Will science now advance upon these fortifications, and abolish the illusion of a difference in consciousness as it has abolished the illusion of a difference in matter? Can we conceive of identity in matter and not in mind? For not until then can we even approach the frontiers of absolute truth. Not until then can we do more than dream of peace on earth and good-will toward men.

### THE CURE OF CRIME.

In a recent issue of *McClure's* is an account of the work of Dr. Hans Gross, which he has developed to the status of an exact science categorized as "Criminalistics."

He has gathered his facts, deduced his theories, and apparently worked to a definite result the technique of crime and the methods of studying, interpreting, and solving the intricate and puzzling crimes that often baffle the police. His labors have covered a greater and more varied range than one would imagine—physical, psychical, mental, medical, chemical, mechanical—and to disseminate this valuable and systematically organized knowledge a chair of criminalistics has been established in several universities. With this hitherto rather plebeian work of policeman and detective apotheosized to the dignity of a science it is calculated to form part of the education, not alone of detectives, but of lawyers and judges, whose work in any way draws them into the field of criminal law. It offers depths and possibilities which will attract to it keener and better minds than have hitherto been found in the criminal field.

While crime exists, and there is no present outlook of an immediate cessation, its discovery and punishment are accepted as the most reliable and effective means of combatting and lessening it, and surely whatever aids that laudable purpose is to be encouraged and desired. But while accepted as such, is the discovery and punishment of crime a real cure and preventive? Seeking to lessen crime through such avenues resolves itself into a rule of fear, and just to the extent that criminals have or have not fear will be the success of such remedy. The effect of fear is not a wholesome one. If it merely restrain criminal impulses from outward manifesta-

tion and does not produce an inner eradication, of course society is saved from the depredations of the criminal, but for the time being only, for that cankerous and wicked tendency will be latent and corrode the nature through life or lives, as the case may be, until through manifestation in action with its resultant reaction or extinction through self efforts, it has exhausted itself. Fear is a palliative for crime, not a destroyer; it is a restraint that works for the physical and material safety of society, but for the moral destruction of the man. The perfecting of the system of detection and conviction simply tends to make more fearful those who are afraid of the punitive results of crime, and those who have no fear are made more clever and more cunning and more nearly perfect in their activities. The improvement and perfecting of the science of discovery of crime will go hand in hand with development of cleverness and adroitness in escaping such discovery. The struggle between the two will lead to greater and greater finesse in the methods of each. Crime detection will allay the result of, but not cure the conditions, that have the seeds of endless suffering, seeds ready to germinate at any time, despite the adventitious bonds of law.

While this new science of criminalistics may be perfect from a scientific standpoint, it is futile as a real and radical cure for the conditions which admit of its existence. Dr. Gross as a scientist must experience great satisfaction in the results of his study and researches. To find his theories perfectly practical in a field that by its growth and activity encourages and promises more and more extensive application can scarcely fail to be gratifying, but to him and to those who specialize in any department of criminalistics is there not a danger that scientific egotism and an absorption in successful application of their knowledge, and delight in its scientifically correct demonstration, may tend to paralyze the humanitarian element which should hold above all the desire to eradicate the cause of crime and hold but secondary the means of its detection?

It is but natural for one specializing in any direction to emphasize disproportionately his particular choice and limit himself to its immediate purview. Specialization in any direction means more efficiency and better results in that direction, but it also means depletion and impoverishment in other departments by the withdrawal of the force that has gone into specialization. To offset this there must be further specialization in

those other departments and greater force and emphasis directed into them. If all medical men specialized on pathology there would be no cures. So with this prominence given to the science of moral pathology we should realize that hand in hand with it, and far more important, should be the science of moral therapeutics. For this no university chair need be established. It must be placed in the hearts of men, a determination in every man to destroy in himself and all others whatever is wrong or criminal, a passion for the moral betterment of the race through an example of right living and right thinking, through a brotherliness that will soften and destroy the conditions that make man hate, envy, and suspect his fellow-man, conditions that fan and whet all evil impulses and tendencies, small or great. That I am my brother's keeper should be burned into the heart of each one of us, and with the responsibility of each man for the soul of every other man as an individual mission as well as the responsibility of his own soul there would certainly be a change in conditions. Let every one begin right with himself, and in every relation, in every deal with fellow-men, act for the good of the other and eliminate his own selfish prompting. We talk about duty, but our duty to ourselves is our duty to others, a personification of that principle of unity which makes brotherhood a vital and actual force. We turn our backs and close our minds to the horrors of criminal conditions and leave their handling to the police and detective force. It is easier and pleasanter to do so. It is just as much each man's duty to alleviate those conditions as it is the duty of officialism. And while our efforts are directed through other channels and their immediate results do not seem to effect that great horde of seemingly hopeless criminals, they will in time reach the outermost boundaries of human wickedness, just as a tiny pebble will slowly and surely send its ripple to the far edges of the lake into which it is thrown.

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We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.—*Beecher*.

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Sow kindly deeds and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.—*Voice of the Silence*.

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It is not wine that makes the drunkard, but vice.

## A PREDICTION.

(Special Dispatch to the New York Sun.)

PARIS, September 26.—The *Figaro* continues today the Latin prophecy, dated in 1600, which was written by an unknown author and transcribed by the Monk Johannes. Previous excerpts prophesied the coming of "Antichrist" as a monarch, a son of Luther, with the motto "God with Us."

The installment printed today contains these verses:

Versical 18: "Antichrist will manifest himself about the year 2000. His army will surpass the imagination for number and will have Christians, but the defenders of the Lamb will have Mohammedans and savages."

Versical 20: "The Black Eagle will hurl himself upon the Cock, who will lose many feathers, but whose spur will strike heroically. He would soon be exhausted without the aid of the Leopard."

Versical 20: "The Black Eagle will come from the land of Luther and will surprise the Cock and invade half of the Cock's land."

Versical 22: "The White Eagle will come from the north and will surprise the Black Eagle and the other eagle and will invade Antichrist's country completely."

Versical 23: "The Black Eagle will be forced to abandon the Cock to fight the White Eagle. The Cock will pursue the Black Eagle into Antichrist's country."

Versical 24: "Previous battles will be nothing as compared to those fought in Antichrist's country."

Versical 26: "Only princes and captains will be buried. Hunger and plague will be added to carnage. The battles will make too many corpses to bury."

Versical 27: "Antichrist will often demand peace, which will be refused until he be crushed."

Versical 30: "Antichrist's last battle will be fought where he forges arms."

Versical 31: "Antichrist will lose his crown and will die in solitude and madness. His empire will be divided into twenty-two states, none having any fort or army or vessel."

The *Figaro* adds that verse 30 refers to Essen, in Westphalia, which the other prophecies foretold as the scene of the last battle.

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Our deeds still travel with us from afar,  
And what we have been makes us what we are.  
—*George Eliot*.

# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



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# U. L. T.

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## SHALL WE PRAY?

Large numbers of persons assembled last Sunday in the churches of America in order to pray for the restoration of peace, a prayer that has thus far remained unanswered. We may believe that in many instances this action was invoked by a sincere benevolence, but we may none the less marvel at a popular conception of Deity that made it possible. It leaves much to be desired from the points of view alike of reverence and of intelligence.

How indeed could such a prayer be possible on any theory of divine omniscience? It assumes the existence of an all-wise and all-powerful Deity who permits or ordains a war and who then changes his mind like a politician or a general upon the solicitation of human beings, who allows himself to be persuaded by human beings of the unwisdom of his own plan. And these human beings demand not only an alteration of the Divine intention to accord with their own conception of the fitness of things, but at the same time they tacitly announce their own determination to persevere in the collective and individual selfishnesses that made war not only possible, but inevitable.

Now war and all other calamities are either the necessary and logical results of causes or they are arbitrarily and tyrannically inflicted by a supreme being for his own pleasure. The latter alternative we may leave out of the question as unbecoming even to such feeble in-

telligences as ours. But if war is the necessary and logical result of causes it would seem wise to apply to it the remedies suggested by an universal prudence and to remove the effects by removing the evils that originated them. The cure for drunkenness, for example, is not prayer, but a future avoidance of alcohol. Physical disease is caused by a violation of natural law, and it is cured by a return to obedience. The criminal may win his restoration to social favor, not by supplications, but by leading an honest life. Certainly we should have small toleration either for the drunkard or the criminal who prayed for a removal of his pains and penalties in the occasional intervals between his excesses or his crimes. But that seems to be what we are doing. Actually we are praying, not for grace, but for immunity. We are asking that the laws of the universe may be suspended in order that there may be no interference with our misdeeds. It is not an edifying process nor one likely to commend itself to the spiritual powers of the world.

But there is a kind of prayer that would be extraordinarily effective, not only in the mitigation of the present crisis, but in the avoidance of other crises that are fast becoming as inevitable as the sunrise. The responsibility for the present tragedy does not belong to kings or emperors or presidents, convenient as it may be to seek a Pascal Lamb and to send it out into the wilderness. Responsibility rests with crushing force upon every individual, whether in

Europe or elsewhere, who has sanctioned the selfishness upon which our civilization is based and who has sought to secure his own advantage at the expense of another. Here alone we find the mother of all evils, the ever teeming source of war and disease and crime. If then we are disposed to pray let our prayers take the form of a resolution henceforth to lead the altruistic life and to do what in us lies to advance the cause of human brotherhood in the many ways that are unseen of men. Such are the prayers of the "righteous" that are said to "avail much."

### WHO IS RESPONSIBLE?

The outspoken utterances of certain Eastern clergymen who have ventured to impute the responsibility for the present European war to the churches and to the forces of orthodox religion have produced a prodigious fluttering in the clerical dovecotes and a chorus of indignant protest. Dr. Lyman Abbot, for example, thinks that these strictures are unjust and unreasonable. Christianity, he points out, is a matter of slow growth. Its influence must necessarily be gradual, and we can not expect that the world shall be brought at once under its beneficent sway. He advises us to persevere in the good work undeterred by the sight of a continent in arms, by the savage destruction of civilization, and by a welter of blood from the Carpathians to the Atlantic. Various other clergymen show a similar uneasiness under a criticism that they evidently regard as a menace to business.

Now if any attack had been brought against Christianity it would be easy to understand such remonstrances as this. But as a matter of fact no one has thought of assailing Christianity or of imputing to it any responsibility for the present cataclysm. It is the churches that have been attacked, and not the religion that they have prostituted and degraded. It is one of the invincible stupidities of our religious organizations, or rather let us say one of the madnesses that is not without its method, that they repel every criticism of themselves on the preposterous ground that it is a criticism of Christianity. Heaven send them a speedy realization of the fact that their edifice of dogmas and creeds

bears no dimmest resemblance to the religion of Christ, that it is no more than an evil and a blighting caricature of the faith that they believe themselves to have inherited. A high-school boy who was found to be ignorant of the multiplication table would certainly discredit his teachers, but his ignorance could hardly be considered as a reflection on the science of mathematics. If the religion of Christ had been allowed to win its way without the paralysis of an ecclesiastical institution we should not now see the horrifying sight of a whole continent at war under the firm conviction of Divine sympathy and support. We should not see thousands of churches demanding, not the Kingdom of Heaven upon earth, but an added strength and skill for the hands that wound and slay. We should not have to face the appalling spectacle of the official and representative Christian pieties of eight nations invoking the same God, a "God of Love" to aid them in their murderous work. And yet we are asked to believe, first that these churches represent the religion of Christ, and second that they should be encouraged to continue their work of "evangelization." Was there ever anything quite so sinister, quite so ugly as this?

But the churches can yet save themselves if they have the courage to attempt the feat, a matter of some doubt. They can once more win from the world the hearing that they have forfeited. Let them throw overboard the cargo of absurdities and futilities by which they have sought to serve both God and Mammon to the present estrangement of both. Let them preach that human brotherhood which is "all the law and the prophets." Let them demonstrate the law of brotherhood by the teaching of reincarnation, and so restore to Christianity a tenet that once belonged to it and that alone makes it comprehensible. Let them do what in them lies to acquire some of that Divine Gnosis, that veritable knowledge of the Kingdom of Heaven that is "within," so that they may point out to others the road that leads not to the clash of arms and to all the horrors of hate, but to that "peace which passes all understanding."

The whole world is a living organism.—  
*Paracelsus.*

### THE INTUITION.

Intuition is defined by the dictionary as the knowledge that comes from direct perception, and not from the use of the reasoning powers. Elsewhere we are told that intuitive knowledge is immediate, whereas intellectual knowledge is mediate and requires some process or mechanism by which it is attained. Reason, says H. P. Blavatsky, is "the clumsy weapon of the scientists," whereas intuition is the "unerring guide of the seer." Elsewhere she speaks of reason as crawling and of intuition as flying. Reason, she says, is the power of the man and intuition the prescience of the woman. Turning to the ancient philosophers we find Plotinus ascribing opinions to the senses, science to dialectics or intellect, and illumination to intuition, and intuition, he tells us, is supreme.

But is there actually a power of knowledge superior to that of the intellect and to which the intellect ought to be subordinate? Curiously enough, H. P. Blavatsky points us to the animal world for the readiest and most available evidence upon such a point. It is evident enough that animals possess powers of knowledge not only superior in many respects to those possessed by men, but that are also of a different order. There is no conceivable extension or faculty of intellect that will explain the unerring instinct of a dog in judging some aspects of human character. No theory of the intellect helps us to understand the "homing" capacities of a cat. Bees, ants, and wasps display powers wholly foreign to those of the intellect. We know of no processes of mental training that promise even in a dim way such faculties as those manifested by animals who do indeed seem to possess the *immediate* powers of knowledge associated with intuition. We give the name of instinct to those powers, but a name explains nothing except our own ignorance. And instinct is not only different from, but in many respects it is vastly superior to, the powers of knowledge possessed by men.

Now we shall greatly simplify our inquiry by a recognition that all such terms as force, instinct, intelligence, intellect, mind, and soul are but names for aspects of a universal consciousness which is the one reality and that the apparent differences in consciousness are caused by the material vehicles or coverings through which that consciousness shines just as a white light will manifest as a red light if the globe be red glass. It may be taken as an axiom that consciousness is always limited and conditioned by its material

covering and that it *thinks of itself*, not in terms of its own spiritual and omniscient nature, but rather in terms of its limitations by matter. Thus a god incarnated in the brain of a dog would think of himself, not as a god, but as a dog. In the same way a man associates himself with the ideas of weakness, ignorance, and error rather than in terms of divinity because his essential godhood has been obscured by his brain and body. And it is for this reason that all the spiritual teachers of the world have insisted, not only that man is divine, but that he assert his divinity to himself, that he think of himself in terms of divinity and thus destroy the illusions of matter.

Now let us imagine the consciousness of the universe cycling through matter and manifesting itself as force, instinct, intellect, and intuition. They are changes in its state or condition, and these changes are followed by corresponding rearrangements of matter, just as sand on a drumhead will change its forms and shapes in obedience to the changes of note produced by the violin bow drawn over the edge of the drum or as iron filings will change their groupings with the strength and proximity of the magnet. Now in the lower kingdoms of nature we have consciousness showing itself as force, such as the force that moves electrons and atoms. In the vegetable kingdom we find that some consciousness beginning to appear as instinct and causing, for example, the ivy to go in search of the nail in the wall. Instinct receives its fuller development in the animal, and here it is a quite distinct and *immediate* power of knowledge. Generally speaking, animals have no intellect, but they have direct vision. The dawn of intellect is in the human kingdom, and we find that its exercise is incompatible with instinct or direct vision, which, thus suppressed, sinks into abeyance. This is due, not to intellect itself, but to the misuse of intellect, which sets up a false personality, a personality of selfishness, which is necessarily fatal to all the direct knowledge faculties that depend upon the spiritual unity of consciousness.

But instinct will eventually be restored when consciousness begins its re-ascent from the depths of matter. But now it will be something more than instinct. It will be instinct plus intellect, since man never loses his gains, and instinct plus intellect is intuition. We may therefore say that instinct is the spiritual consciousness minus intellect, and intuition is the spiritual consciousness plus intellect.



## WISDOM FROM THE "SECRET DOCTRINE."

### KARMA.

In the West . . . the full and awful significance of the Greek Nemesis or Karma has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded Goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel it to action and give the impulse to its direction. Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make of her either a Fury or a rewarding Angel. Yea—"Wise are they who worship Nemesis," as the chorus tells Prometheus. And as unwise they who believe that the Goddess may be propitiated by any sacrifices and prayers, or have her wheel diverted from the path it has once taken. "The triform Fates and ever mindful Furies" are her attributes only on Earth, and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of Providence, minus design, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a Philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will nevertheless teach that it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh re-birth—so long, indeed, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work with, through, and along with Nature, abiding by the laws on which the harmony depends, or—breaking them. . . .

This condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, impulses produced by our physical senses and gross selfish body. Until then the only palliatives for the evils of life are union and harmony—a Brotherhood in

act, and Altruism not simply in name. The suppression of one single bad *cause* will suppress, not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if

. . . virtue in distress, and vice in triumph  
Make atheists of mankind,

it is only because mankind has ever shut its eyes to the great truth that man is himself his own savior and his own destroyer. He need not accuse Heaven and the Gods, Fates, and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this fragment of Grecian wisdom, which warns man to forbear accusing That which

Just though mysterious, leads on unerring  
Through ways unmarked from guilt to punishment.

And such are now the ways on which the great European nations move onward. Every nation and tribe of the Western Aryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or its Satya Age of purity, and now, several of them have reached their Iron Age, the Kali Yuga, an age black with horrors.—*Secret Doctrine, Vol. I, p. 706.*

### PAGAN ETHICS.

It is not likely that we shall soon see the end of a very general conviction that morality and love are Christian inventions and that before the dawn of the Christian era there were practically no ethical restraints upon greed and passion. And yet we find that paganism had its ideals and that they were quite as high as any of those that were current today, and probably far more influential. Menander said, "To live is not to live for one's self alone, let us help one another." Quintilian wrote, "Give bread to a stranger in the name of the universal brotherhood which binds together all men under the common father of nature." Juvenal expresses the same idea: "What good man will look on any suffering as foreign to himself? This suffering is what distinguishes us from brutes." In Cicero we find: "Nature has inclined us to love men, and this is the



foundation of the law." Seneca wrote, "We are members of one great body. Nature planted in us a mutual love, and fitted us for social life. We must consider that we were born for the good of the whole." Still more striking are the words of Cleobulus, who wrote, "We should do good to our enemy and make him our friend," while Valerius Maximus says, "It is more beautiful to overcome injury by the power of kindness than to oppose to it the obstinacy of hatred." Epictetus, whose writings abound in the loftiest morality, wrote: "A philosopher when smitten must love those who smite him, as if he were the father, the brother, of all men." Lao-tse held that "The wise man avenges his injuries with benefits," and Zenophon tells the story of an Armenian condemned to death by an evil king and who prayed that the king might be forgiven. We do not know the name of the old Armenian, but we know his spiritual rank, and it was of the highest. These lofty pagan ideals may sometimes have been honored in the breach rather than in the observance, but at least they had as deep an effect upon the mind of the people as any that followed them in the Christian era.

### THE DEBT OF LIFE.

No less a task lies before the unselfish than the regeneration of the nature of man. From the focus of forces which is himself the divine man can put in motion impulses that vibrate throughout universal life, adding wave upon wave to the high-water mark as it creeps upward on the shore of its evolutionary way. Good and evil are equal and opposite aspects of the soul's experience, like the weights that hang on a balanced pulley. The least alteration of the one changes the other, and conscious effort at alteration causes the actor to become a god or a devil.

As man travels on his journey of consciousness he moves ever toward his ideal; but no sooner is his ideal realized than it ceases to be ideal and his horizon is beyond him as before. In man's primitive stage these ideals reside in his animal nature, from which they are gradually raised by the painful experiences of many lives to those of the intellectual being. Here the brain and senses create for him an illusive personality which seems separate from and of more importance than the universal life. Here would he strive to cheat eternal law; here would he strive to satisfy eternal spirit on the appetites of passing form. But no passing form can hold the Ever-abiding. Hence does he move forward in his

search, ever rejecting worn-out ideals, for each in turn proves less than what he seeks. Life after life is spent in weary labor amassing that which he is ever called upon to leave, that which the merciless hand of nature soon sends again upon its ceaseless rounds. Only experience each time remains as a rich residuum, and in its soil is growing the germ destined to become the spiritual man—self-conscious wisdom. For since man is of infinite duration and is *consciousness*, nothing less than the *realization of eternal consciousness* can be his goal.

Eternal Consciousness! Yet what is time to one who sits afar and watches from without the solar orb? How is it marked for him? And what is anything and all but life in different states of consciousness, and the play of never-dying energy that this consciousness may know itself as One? It is toward this that man develops; man, the thinker, feeler, knower.

Finally a consciousness awakens in his heart, a broader, higher one, speaking to him of universal life, and a love divine whose birth is sympathy. Slowly a kinship is felt between the parts—felt by the heart, perceived by intellect. It is the faith that knows, that looks abroad viewing time and space, matter and energy; it asks him where he is, where he is not?

Then comes the spiritual birth and man a power. Having linked up the many aspects into the one realization man henceforth lives in the universal soul. He effects the whole as never before. As never before the whole effects him. No less a task lies before the unselfish than the regeneration of the nature of man.

### THE HEART.

*What is the significance of the frequent references to the heart in Occultism?*

Since the body is the seat and vehicle of human consciousness we may reasonably suppose that the various organs of the body have their special correspondence in consciousness. Some organs of the body represent states or conditions of consciousness that have now become automatic, such, for example, as those that preside over the ordinary physical functions like breathing and perspiration. There are other organs that correspond with normal consciousness, such as the brain with intellection. And there are still other organs that are the seat of the abnormal consciousness, whether above or below the normal.

The heart appears to be related to the

our present state, that is to say, with our immediate past; the rest remains in the dark. It is in this illuminated part of our history that we remain seated, in virtue of the fundamental law of life, which is a law of action; hence, the difficulty we experience in conceiving memories which are preserved in the shadow. Our reluctance to admit the integral survival of the past has its origin, then, in the very bent of our psychical life—an unfolding of states wherein our interest prompts us to look at that which is unrolling, and not at that which is entirely unrolled.

### THE MYSTIC.

Backward gazing, often I discern

The medley of occasions which, combined,  
Make up the space called life. . . . The  
years that burn

And flame with gold and purple, . . .  
and were blind.

In yonder urn lie heaped their ashes; aye,  
For all their ghostly glowings, feathered  
ash;

And though the rains may soak them day by  
day,

And the sun warm them, and the lightning  
flash

To wake some sleeping spark, yet never-  
more

Can they arise, except they live in me;  
And well doth my soul know how the chained  
door

Of that weird chamber needs nor bolt nor  
key . . .

It being scorched along with those old  
years . . .

No more for me the perfumed rose at  
dawn,

The glamored mem'ry crystallized in tears;  
No more for me the heart in willing pawn,

The brush of human fingers, and the dream  
Of their enthralling touch; no more for  
me

The pulsing passion of a lover's theme,  
The worship of love's words on bended  
knee.

Nay; rather hath my soul assumed its place  
In the Eternal Day; nor grief nor pain  
Can sully the god-light of that pure space,  
Nor any of its radiancy restrain.

I have exchanged an urn of worthless ash  
For the white light that winds the Bride-  
groom round

From Head to Foot; ah, what to me the  
crash

And discord of an earthly love, dust-  
crowned?

Enough for me that o'er my soul may sweep  
The bursts of glory from celestial strings;  
Enough for me that evermore I keep

The matchless rhythm of seraphic wings.

The winds may toss my ashes—what care I?

There is within me That which fire nor  
flame

Nor acid touch can hurt; nor can It die;

Nor can I wish my tongue give It a name!

—Lilla B. N. Weston, in the Living Church.

Thou shalt not let thy senses make a play-  
ground of thy mind.—*Voice of the Silence.*

Continuity is the expression of the Divine  
Veracity in Nature.—*Neuman Smith.*

We are our own children.—*Pythagoras.*

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

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## THE FEAR OF DEATH.

The Rev. Mr. Sampson of New York, advancing a somewhat lonely plea in extenuation of the war crime, suggests that our indignation is based not so much on morality as on the fear of death, and on our conviction that death is the greatest of all misfortunes. He thinks that we are appalled more by what is unusual and spectacular than by what is wicked, and then he goes on to point out at some length that we have fallen ready victims to the arch lie of materialism that physical death is the last and culminating disaster, inasmuch as it brings with it a dreaded annihilation. The ancients, says this enterprising clergyman, were wiser than ourselves, since they believed in cycles of reincarnation that brought virtue out of vice and that fetched forth the beauties of human nature to triumph finally over its uglinesses and its basenesses. It is because we have forgotten the spiritual philosophy with its confidence and its courage, replacing it by the meannesses of materialism, that we have grown afraid to die, and that our only gauge and measure of evil is physical pain and the death of the body.

Without following Mr. Sampson in his apologies for war it may be said that there is much of reason upon his side. Nature herself, twisted from her proper paths by human perversities of thought and action, would eventually have killed every man now lying dead upon European battlefields. She would have killed this one by tuberculosis, that one by ty-

phoid, and another by paralysis. Some would have died of starvation, some of drink, some of senility; and death in nearly all cases would have been premature and painful. The mystery of war belongs to the larger mystery of human pain. The tragedy of war is not that men should kill each other, but that they should hate each other, and the mystery and the tragedy are still unexplained save by those who have borrowed wisdom from the Theosophia of the ages.

It is strange that so many books have been written upon the art of living and so few upon the art of dying. Surely there must be a right and a wrong way to prepare for and to meet the close of the life cycle, so that it may come without the distress and shock that nature never intended. Amid the war of diverse counsels that now clamor for a hearing there is none that will tell us how to die with dignity, even as animals die, and we are reminded somewhere in the *Secret Doctrine* that the animal ordinarily knows no pain save at the instant of death. Mr. Edward Carpenter in a recent writing asks us how it is that we die so abjectly and with such lack of dignity. We shiver with horror at the first warning of approaching death. Feverishly we reform our lives and try to conciliate an outraged nature by a tardy obedience to her laws. And then when the warnings become imperative we fall into a veritable frenzy of panic and invoke the last word of medical science with its operations, its injections, and its inoculations. And so death finally drives us



from the field, fighting, struggling, and protesting, shamed, beaten, exhausted, and humiliated. Surely there is some better way than this. Surely it is unthinkable that nature has condemned the whole human race to some horrid and concluding tragedy. And, if not, where shall we seek for the mistake that causes this most evil and blighting fear of death?

It is a part of the price that we must pay for materialism and for the "scientific enlightenment" upon which we so pride ourselves. Materialism is the father of wars and of death, and therefore the father of all fears. If man is no more than a fortuitous concourse of atoms, if hope and genius and love are no more than blind and accidental forces to be extinguished with the combinations of matter that gave them birth, small wonder that we should fight thus redly and ruthlessly for all that can be crowded into that pitiful span, small wonder that we should shiver with abject dread before the summons that beckons us into nothingness. But it is a heavy price to pay, and to pay for a lie. It is a price to be paid in sweat and anguish, in midnight terrors, in the agonies that we hide and are ashamed to show. And, worse still, it is a price to be paid by our pitiless and remorseless cruelties, since cruelties are ever the children of fear.

With what a care-free confidence we should meet death if we knew it to be no more than a momentary change in the manner of our living, the most gracious of all nature's benedictions. Perhaps a spiritual philosophy can have no higher mission than this, to remove the fear of death and to show the existence of a consciousness that passes from state to state, from life to life, undimmed, untouched. One of those old philosophers of whom the Rev. Mr. Sampson speaks and whose forgotten wisdom he deplores says in the *Bhagavad Gita*:

Nay, but as when one layeth  
His worn-out robes away,  
And, taking new ones, sayeth,  
These will I wear today,  
So putteth by the spirit  
Lightly its garb of flesh,  
And passes to inherit  
A residence afresh.

It is our expectation of life that gives to us our standard of values. This is the background against which we estimate the import of all earthly events. If

the span of life is to be measured by the threescore years and ten, or by whatever pitiful remnant of that term may remain, how gross must be the exaggeration of insignificances, how portentous must seem the trivialities of life. And with what greed we appraise them, with what ferocity we cherish them. To the butterfly playing in the summer sun a cloud becomes a portent and a shower of rain a tragedy. But suppose we were to measure the events of life against the background of eternity and with the gauge of a consciousness that to the very confines of time can never become unconsciousness. With such a standard of values as this what would become of our paltry ambitions, of our unreasoning fears? How should we ever again forget the obligations of fraternity and kindness in a mad determination to crowd a few fleeting hours with all of selfish pleasures that they will hold. With what tranquillity we should meet good and evil fortune alike, with what unconcern we should either hold or abandon the things that would then be of such little worth because so inconsiderable in comparison with the whole. To exchange a time standard of years for one of eternities would banish all little things from life. It would raise us to a stature whence only the immensities could be seen.

But the old errors die hard. For a thousand years our religious orthodoxies have instilled in us the fear of death in order that they themselves might be employed at remunerative rates to assuage it. They did indeed teach of a life after death, but it was to be a life full of unimaginable horrors in the lack of the immunities that were offered to us for sale. But if the bad old gods of orthodoxy beat us with whips, the materialism that followed them beat us with scorpions. We were offered annihilation instead of damnation, and if science cast out from our midst one devil it invoked seven other and worse ones to take its place. But there was no abolition of terror; only a change in the fashion of our fears. A hell of fire and flame gave place to another hell of frigid nothingness, but fear remained unmoved. And because fear remained so cruelty remained, and war.

But all these things will pass. Already the eternity of a conscious life seeking

ever to reincarnate itself has forced its way to a popular acceptance that will grow larger with the years. And it will destroy the fear of death. It will destroy all fears. It will glorify and dignify both life and death when we shall have learned to measure all human values, the worth of all human experiences, by a standard of life for ever more, a life to be lived, not in some far away misty heaven, but here on earth amongst men and in the only Kingdom of Heaven that, as men, we can ever know.

### WISDOM FROM THE "SECRET DOCTRINE."

#### KARMA.

The Four Maharajahs . . . are also connected with Karma, as the latter needs physical and material agents to carry out its decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing.—*Vol. I, p. 147.*

The "Four" (Maharajahs) are the protectors of mankind and also the agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter.—*Vol. I, p. 151.*

The Hindu Chitragupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the Assessors who read theirs from the Heart of the Defunct, which becomes an open book before either Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from, the Lipika and their Astral Records. Nevertheless, the Lipika are not deities connected with Death, but with Life Eternal, connected as the Lipika are with the destiny of every man, and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the Future, like the Past, is ever alive in the Present—they may also be said to exercise an influence on the Science of Horoscopy.—*Vol. I, p. 131.*

The Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.—*Vol. I, p. 45.*

Those who believe in Karma have to be-

lieve in Destiny, which, from birth to death, every man weaves thread by thread round himself, as a spider his web; and this Destiny is guided either by the heavenly voice of the invisible Prototype outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable Law of Compensation steps in and takes its course, faithfully following the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made Destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like the feather in a whirlwind raised by his own actions, and this is—Karma.—*Vol. I, p. 701.*

The One Life is closely related to the One Law, which governs the World of Being—Karma. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically, it is quite a different thing in its far-reaching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics, and awful importance of this eternal immutable Law, that no theological definition of a Personal Deity can give an idea of this impersonal, yet ever-present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence with the Theists—the Protestant Christians, at any rate—rejoices in a personal male gender, while with the Roman Catholics it is a female potency.—*Vol. I, p. 695.*

But with the Pagans—of whom Coleridge rightly says, "Time, cyclical time, was their abstraction of the Deity," that "Deity" manifesting coordinately with, and only through, Karma, and being that Karma-Nemesis itself—the Cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations.—*Vol. I, p. 707.*

Man lives plunged in a world of illusion and deceptive forms, which the vulgar take for reality.—*Democritus.*

### CORRESPONDENCES.

*I find in the Secret Doctrine (Vol. I, p. 137) a reference to the well-known fact that sand, when placed on a metal plate in vibration, assumes a series of regular figures of various descriptions. The author then asks "Can science give a complete explanation of this fact?" What is the explanation?*

Unfortunately there is now no one available who is able to supply an adequate solution of such a problem, but we may find some help in the occult theory that there is an exact correspondence between all the planes of nature and that forces are translated from plane to plane in an orderly and sequential way. Thus the vibrations of the ether will manifest themselves on the ascending scale as the notes of music, but if the vibrations become still more rapid we have, not notes of music, but prismatic colors. The difference between sound and color consists therefore in differences in the rates of etheric vibration, and thus the various notes and the various colors may be said to correspond with each other. In the same way form may be said to correspond with sound, and both form and sound with color. The note from the violin bow that is produced in immediate proximity to the metal plate will cause the plate to vibrate and the sand will then assume a form that corresponds with the note. In other words the note and the form are manifestations of the same force on different planes.

But we can take the phenomenon still further than this. There is obviously a correspondence between states of consciousness and sound, since consciousness is peculiarly sensitive to music. But if consciousness corresponds with sound it must correspond also with form and color, since form, color, and sound correspond with each other. And as a matter of fact we know that form and color and sound do all correspond with states of consciousness, since we are affected alike by music and by the art of the painter. But since the whole of material nature consists of form and sound and color it is evident that material nature must be an expression of consciousness. Indeed we may say that it is the creation of consciousness, and that it not only proclaims the nature of the consciousness that underlies it and creates it, but that it acts and reacts upon the consciousness that is ourselves. In this way we begin to understand the eloquence with which nature speaks to us. Every natural phenomenon then becomes an indication of the kind of consciousness that underlies it. The tint

of the daisy must have as tremendous a meaning as the circular form of the sun and planets. The shape of an orange, the color of a primrose, the sound of the sea, must be directly indicative of the consciousness that produced them, and that produced them in accord with precise and positive law. This was what Paracelsus meant when he spoke of the "signatures" of things and when he said that nature always labels her products in such a way as to be legible to wisdom. Therefore if you can understand even partially why the sand on the vibrating plate "assumes a series of regular figures of various descriptions" you may find yourself on the verge of discoveries of the first importance.

### KARMA AND ANIMALS.

*Are the vicissitudes of animals to be accounted for by Karma? And how can there be Karma when there is no moral responsibility?*

There is no necessary connection between Karma and moral responsibility. The whole universe moves forward under the impetus of Karma, which is both action and the result of action, or cause and effect. Karma in human beings who have a "knowledge of good and evil," or conscience, necessarily takes on a different aspect from that of its activities in the lower kingdoms of nature, but wherever there are causes there are also effects, and both causes and effects are alike Karma.

The consciousness and therefore the Karma of animals is mysterious, since we are nearly wholly excluded from the domain of life in their kingdom. What is to be said is therefore largely speculative, but we know that Karma is often compensatory in its action. Now it is true that animals are often compelled to suffer terribly as a result of their contact with men, but at the same time we can not doubt that their evolution must be greatly advanced by such contact. The domesticated dog, for example, is vastly more intelligent than the wild dog. A short period of association with human beings, however much suffering it may entail, may be equivalent in evolutionary values to a very much longer period without such association. We all know the old myths of nature spirits who were supposed voluntarily to have entered into the service of the magician in return for the evolutionary benefits of such a bargain. The nature spirit gave his services and in return he was allowed to light his mental fires at the human flame. Something of the same kind may occur as a result of the relationships between men and animals. Then,

too, we must remember that as a result of human activities vast numbers of animal monads are brought into incarnation to their own benefit that might otherwise have advanced far more slowly through the ordinary processes of nature. It is true that the animals suffer, but they find their compensation in an increased speed of advance. These are merely suggestions, but they are none the less based on the supreme occult truth of natural equilibrium in all kingdoms and on all planes.

### EACH IN HIS OWN TONGUE.

A firemist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty.  
And a face turned from the clod,—  
Some call it evolution,  
And others call it God.

A haze on the far horizon.  
The infinite tender sky.  
The rich, ripe tint of the cornfields,  
And the wild geese sailing high;  
And all over upland and lowland  
The charm of the golden-rod,—  
Some of us call it Autumn,  
And others call it God.

Like tides on the crescent sea-beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in,—  
Come from the mystic ocean  
Whose rim no foot has trod,—  
Some of us call it longing,  
And others call it God.

A picket frozen on duty.  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who, humble and nameless,  
The straight hard pathway trod,—  
Some call it consecration,  
And others call it God.

—W. H. Carruth.

If the king goes mad, and goes about to find the king in his own country, he will never find him, because he is the king himself. It is better that we know we are the king and give up this fool's search after the king.—*Hindu sage.*

A man who disbelieves in his own divinity is an atheist.—*Vedanta.*

### THE KARMA OF NATIONS.

It is claimed by some that a law of chance rules the universe, or, if that seem paradoxical, that the universe is the result of chance. If so, the universe is unjust. We see about us, however, the operation of the laws of nature, which never fail in their working. How could chance produce this law? All action is the result of law, and must act in accordance with law. Were there no law there could be no action, and we know that there is action. Law means cause and effect. The fact that anything happens proves that it is the result of a preceding cause. This implies reincarnation when viewed in the light of the phenomena of human life and its many seeming inequalities and injustices. Law can never be evaded. We suffer or enjoy because we ourselves set causes in motion which produce those results. Once we grasp the significance of this truth we begin to see our way amid the many difficulties and mysteries of human life which daily confront us. We are then able to overcome difficulties and illogical beliefs when we realize that they are the outcome of our own ignorance in the past. Our attitude should be that of those who realize their unity with the One Life and who progress in obedience to the operation of the One Law.

As every organ and cell in the body shares in the good or bad experiences of the body, so does each individual share, to a greater or less extent, in the good or bad fortunes of the race to which he belongs. Our own personal Karma is largely in relation with others. There are numerous interlaced relationships between us as individuals and our fellow-men. There is the family and the community Karma. We are affected more or less by the misfortunes or prosperity of the city in which we live. The race itself is but an aggregation of individuals, and each unit therein must share in the fortunes of the whole. There is, and can be, no separating one's self from the race to which one belongs. The Karma of nations, then, is but the sum of the Karma of its units and, in obedience to law, each individual experiences therein just what is his due. Men die in battle as an effect of causes which they themselves set in motion in the past. Some men go through the terrors of war unscathed, while others are killed or die from seemingly accidental causes. Those who take the sword will perish by the sword, and in no other way. How else can it be in a universe of law?

There come times in the story of humanity when the good and evil thoughts of the race come to fruition. Then it is that some man



who seems the very incarnation of the evil desires of the race will hurl to destruction with him all those who love evil; or some man will incarnate who is the embodiment of the virtues of the race, and will draw to him those similarly minded. Alternately the good and evil in us flowers, but neither gets full expression till some great event puts us to the test. A great calamity shows the metal of which people are made. An accident on a ferryboat even will show forth the real nature of men. Previously to the catastrophe they may all seem very much alike, but at the signal of danger one's true nature will be shown in no doubtful manner. Tremendous crises must come to nations and to the race. When a nation chooses wrong it must perish. But when nations disappear as nations they will in centuries to come appear once more to work out the problems which in the past they failed to solve. Thus it is that many of the nations of antiquity will reappear upon the historic stage, and who can tell but that some of our present nations are but old friends or foes back on earth once more to work out their old Karma? Indeed common sense tells us that it must be so.

The race is tending in one of two directions, either along the lines of brotherhood, of unity, and of service, or otherwise. Those who follow the first path will become members of that immortal nation whose citizens enjoy a continuous unbroken existence such as that colony of the gods spoken of so frequently by the writers of antiquity. Those who do not work along the lines of altruism will be born repeatedly in worse conditions until they learn through bitter experience and suffering that the path of service is best. Which of these paths shall we as a nation choose? The test will come, must come. Will it find us ill-equipped?

### DO YOU BELIEVE IN FAIRIES?

Do you believe in fairies? Darwin didn't. Herbert Spencer didn't. Huxley didn't. On the other hand, J. M. Barrie has a covert faith in them—how else could he have written "Peter Pan"?—and William Butler Yeats has written a serious treatise on them.

A Londoner relates, in a recent book, how he returned to his native city after an absence of many years, and how he learned from a publisher that the children of London no longer believed in fairies and would not read fairy stories, and how, later, he ran across some grown-ups, like Yeats and Lady Gregory, who did believe in fairies, and would

cheerfully have been burned at the stake in defense of that belief.

So it goes. The world revolts from Spencer to Yeats, from materialism to mysticism. Arnold's "sea of faith"—

Retreating, to the breath  
Of the night wind, down the vast edges drear  
And naked shingles of the world—

may yet return in a great flood tide of trust in man, in man's destiny, in brotherhood, in a mystical meaning, if you will, in life, in a far goal toward which all mankind moves.

These are the modern fairies. Perhaps, even, it is better to believe in the old kind, with gossamer wings and garments of gold and silver, than to live in a world of hard materialism and acknowledge nothing that is not quoted on the stock exchanges.—*San Francisco Bulletin*.

### TIME AND SPACE.

By J. CLERK MAXWELL.

All knowledge, both of time and place, is essentially relative. We can not describe the time of an event except by reference to some other event, or the place of a body except by reference to some other body. There is nothing to distinguish one portion of time from another except by the different events which occur in them; there is nothing to distinguish one part of space from another except its relation to the place of material bodies.

Our primitive notion may have been that to know absolutely where we are and in what direction we are going are essential elements of our knowledge as conscious beings. But this notion, though undoubtedly held by some wise men in ancient times, has been gradually dispelled from the minds of students of physics.

There are no landmarks in space; one portion of space is exactly like every other portion, so that we can not tell where we are. We are, as it were, on an unruffled sea, without stars, compass, soundings, wind, or tide, and we can not tell in what direction we are going. We have no log which we can cast out to take a dead reckoning by; we may compute our rate of motion with respect to the neighboring bodies, but we do not know how these bodies may be moving in space.

All that we can know about matter relates to the series of phenomena in which energy is transferred from one portion of matter to another, till in some part of the series our bodies are affected and we become conscious of a sensation.

Energy, on the other hand, we know only

as that which in all natural phenomena is continually passing from one portion of matter to another. We can not identify a particular portion of energy, or trace it through its transformations. It has no individual existence, such as that which we attribute to particular portions of matter.

Energy can not exist except in connection with matter. Hence since, in the space between the sun and the earth, the luminous and thermal radiations which have left the sun and which have not reached the earth possess energy, the amount of which per cubic mile can be measured; this energy must belong to matter existing in the interplanetary spaces, and since it is only by the light which reaches us that we become aware of the existence of the most remote stars we conclude that the matter which transmits light is disseminated through the whole of the visible universe.

### APPEARANCES.

I will describe a man for you, and ask you what you think of him. His father was a stonemason and his mother a midwife. Till the age of thirty-five he made a poor living at his father's trade; then he quitted work and took to the noble occupation of loafing. He was a great talker. He roamed the streets, and conversed with anybody who would stop and listen, whether a rich man or poor, a wise man, a nobleman, a tramp, or a woman of no reputation. He was easy the ugliest man in town. He was fat, and who respects a fat man? He had a short bull-neck, a round and bald head, snub nose, thick lips, and lobster eyes. He loved jokes, and his wit often ran as close to the soil as that of Rabelais. He was not a nice gentleman. In fact he was coarse. Having but one pair of shoes he never wore them, but went bare-foot summer and winter. His only garment was generally soiled. He was not sensitive, but said that his nose being turned upward he could smell better, his eyes protruding, he could see on all sides, and his lips being so thick, they were the better for kissing. He never made over \$50 a year, and refused the money his friends offered him for fear he would grow fatter if he were wealthier. He married the worst shrew in the place, who often led him home by the ear, rated him with her tongue, and belabored him with a broomstick.

Now who was this ne'er-do-well, this Silenus who could drink the stoutest toppers under the table, this ignoramus who always professed to know nothing at all? His name

was Socrates. He had the greatest brain ever housed in a human body. "No man," says Grote, "has ever arisen who could draw the bow of Socrates, the father of philosophy and the greatest of all thinkers."—*Frank Crane*.

### LOVE AND LAW.

True Love is founded in rocks of Remembrance,

In stones of Forbearance and mortar of Pain.

The workman lays wearily granite on granite,  
And bleeds for his castle 'mid sunshine and rain.

Love is not velvet, not all of it velvet,  
Not all of it banners, not gold-leaf alone.  
'Tis stern as the ages and old as Religion.

With Patience its watchword, and Law for  
its throne. —*Vachel Lindsay*.

Laws are only modes of operation.—*Drummond*.

## "Theosophy"

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**T** Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

**"THEOSOPHY," Metropolitan Building  
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# U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
SCIENCE, AND ARYAN LITERATURE.

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## RESPONSIBILITY.

The Ethical Society of New York under the competent leadership of Dr. Felix Adler has done well to utter its grave and weighty remonstrance against the terms of the presidential proclamation calling upon the people to pray for the cessation of war. That the summons was an earnest one will not be questioned. That it was expressed in terms of dignity and beauty is manifest. That it was in accord with the religious beliefs of large numbers of citizens, perhaps of the majority, is probable. None the less it is necessary to remind ourselves that we live in a country where there is no connection between church and state and where no public official is, or can be, authorized to assume the existence of any particular religious opinions or to issue directions that are based upon such an assumption. Dr. Adler does well to point out that this is not a matter in which majorities can be allowed to rule, or to abate in any way the rights of minorities. It is not a matter in which government has the right to assume the existence of a collective and concurrent religious opinion, and especially at a time when the public is showing a marked unwillingness to associate themselves with those very churches to which they are now directed to repair for the purposes of a specific prayer.

But apart from the general principles involved there are certain passages in the presidential proclamation that seem

to be peculiarly infelicitous. We are directed to "unite in petitions to Almighty God that, overruling the counsels of men, setting straight things they can not govern and alter . . . He restore once more that concord among men and nations without which there can be neither happiness nor true friendship," etc.

What, then, are the things that mankind "can not govern or alter," and since when have we been the victims of a blind fate not to be evaded or mitigated except by divine and miraculous interference? If the calamity now hanging so tragically over Europe were caused by some natural and elemental convulsion we might say with some excuse that we could neither govern or alter it. But there is no question here of earthquake, fire, or flood. The war was not caused by those "blind forces of nature" about which we speak so much, but which possibly are not so blind as we like to suppose. The war was caused by human passions and greeds. It was caused by ambitions and hates and vengeance. Are we to understand that these things are beyond human control? If so, then are we indeed in a perilous plight from which even the hand of Deity can not save us. If we have no power over the basenesses of our own nature, then we are somewhat lower than the animals, for even in the animal kingdom we find codes and agreements and restraints for the avoidance of needless conflict. Is it well for us that we should be told with such emphasis that we are not respon-

sible for our own thoughts and deeds?

Therefore with all possible deference for the high motives that inspire the presidential proclamation it may be said with regret that it emphasizes and encourages the sense of irresponsibility that is one of the most sinister features of modern thought. Taking as its text an event for which humanity is distinctly and pointedly responsible, in which there is no conceivable factor of irresponsibility, an event that proceeds directly from those evils of human nature that man and man alone can eradicate, we are invited to disclaim responsibility and liability for our own self-devised actions and to invoke a miraculous aid "to set straight things that humanity can not alter or govern." Would it not have been better to reverse the whole tenor of this proclamation? Might it not have served us in better stead had we been reminded of our responsibility for war as well as for all other evils that result from the obliquity of our moral vision? Might it not have been better for us to realize that there are no events without their causes and that those same causes that have produced the tragedy in Europe are now rampant in our midst, and that self-love and rapacity and greed are the birthplace of wars and of things that are even worse than wars? Instead of proclaiming our irresponsibility for things for which we are plainly and patently responsible would it not have been better had our "prayers" taken the form of a resolve to lessen our animosities, to mitigate our rancors, and to stimulate the sense of fraternity lest some worse thing befall us in the fast approaching fullness of time? Instead of asserting our inability to govern and to alter our own natures would it not have been better to avow our power over human conditions and our resolve to mold them anew to some better semblance of the model that now lies abashed in the background of our conscience? Surely it is a spur that we need, and not a narcotic, a stimulant, and not a sedative.

It is this direful evil of human irresponsibility that Theosophy is peculiarly called upon to combat. It saturates our social life; it poisons and blights our aspirations. Born of a mechanistic materialism, it is the breeding ground of all cowardices and futilities, the shelter un-

der which we creep to hide and to palliate our cruelties and our shames. There is not a single evil in our midst, not even a misshapen day in the individual life, that was not the direct result of some preceding thought or act done in defiance of a law that never fails to make its dictates known. Speaking of those very national calamities of which we have now so fearful an example in Europe H. P. Blavatsky wrote a page so tremendously impressive as to be prophetic, as indeed it was. She says:

Now would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple Chance, with neither Gods nor Devils to guide them—would surely disappear, if we would but attribute all of them to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors would no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies, and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then we complain because these windings are so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

And the first step toward solution of the riddles of life is a recognition of ultimate and final responsibility for the conditions that surround us and for those other conditions not less tragical that await us.

The pettiness, the feebleness, the squalor of the sense of being "Me" was too evident. In that new world the craving for personality is seen to be a sordid lust of the flesh. They were in me, I was they, and we were "It." The All now absorbed the many. It had engulfed all human individualities and entities, so that personality had ceased to have existence or meaning.—*Frederick Harrison*.



### THE SUBCONSCIOUS.

The Psychical Researcher has discovered the Subconscious Self and he is now writing a whole library of bewildering books to tell us what it is, or rather what it does. He does not inform us where the Subconscious Self is to be found. He has not even a theory of its ultimate purpose in the scheme of things; indeed, there is no scheme of things in his somewhat chaotic philosophy. He knows nothing of its origin or its destiny. He does not explain how a "Self" that is ceaselessly active in a hundred ways can at the same time be subconscious, which is only another way to say unconscious. But he is none the less persuaded that he has made an important discovery, and he is not without hopes that the use of a large and recondite vocabulary will be accepted by the popular mind as a substitute for knowledge. And perhaps it will—by the popular mind, and for a time.

The Subconscious Self, says the Psychical Researcher, is a sort of vast subterranean chamber that lies beneath the floor of the mind and that is used as a storehouse for the mental deposits which are the forgotten residuum of the normal mental activities. Thus the man who has forgotten the casual conversation of ten years ago may find its record down to the last and smallest word if he can but gain access to the Subconscious. Every thought and act of the life, however trivial, is registered here. The sounds that fell upon the unnoting ear of infancy, the sights that fell upon its unobserving eye, are registered by the Subconscious. Nothing here is lost. An encyclopædic memory grasps and holds everything committed to its care. The old lady who spoke Hindustani on her death-bed was but using the Subconscious memory of her early childhood that was spent in India. The schoolboy who finds that the insoluble problem has solved itself overnight, and during sleep, is but using the Subconscious which is thus credited with powers of synthesis as well as of memory. The field of consciousness, ordinarily occupied to the full by the activities of the normal mentality, is sometimes invaded by an uprush from the Subconscious, and then we have the sudden ideas, the vague impulses, the reminiscent flashes, of our common daily experience. But this invasion upward through the floor of the mind is most marked when the ordinary current activities of the mind are somewhat in abeyance, either as a result of effort, or of disease,

or of senility, or of sleep, or of hypnotism. Thus Dr. Isador Coriat tells us of a lady who recovered full recollection of an insignificant financial transaction of many years before, and which had become suddenly important, by listening intently to the ticking of a watch. Before the Subconscious can invade the mind it is necessary that the mind should find room for it by a diminution or a cessation of its own activities. If such an invasion be an aggressive or hostile one it may show itself as hysteria, or even lunacy. It explains paroxysms of passion and losses of self-control. It is a good servant, says the Psychical Researcher, but a bad master.

Now much of this is doubtless true enough, but the true is inverse ratio to the new. H. P. Blavatsky speaks of the tremendous and unsuspected powers of the lower mind. She refers with emphasis to the tenacity of a memory that constitutes a veritable Book of Judgment, a memory that is not only an attribute of the individualized human consciousness, but that inheres in every atom of the universe which carries with it the memory of all evolutionary experiences through which it has passed. She refers approvingly in this connection to the speculations of Babbage and Jevons, while the ancient Aryan writings are saturated with definite and positive teachings concerning all these powers now attributed to the Subconscious as well as many another power not yet "discovered" by the Researcher.

The error of the modern Psychologist, apart from his characteristic pose of the pioneer, is to be found in his failure to take a sufficiently inclusive view of the human consciousness, and the persistence with which he regards all the more hidden functions of consciousness as subsidiary to the human intellect. All his inquiries are confined to the cellar, and he is unaware that there is also an attic. He excavates, but he never soars; he dives, but he never flies. He fails to see that the mind itself is, or should be, the servant of the Soul, and that its enormous power to remember and to record is not for its own benefit, but rather that the Soul may ultimately review all those memories—possibly at the moment of death—and select from them whatever is in affinity with its own spiritual nature. As the bee brings honey to the hive so the mind brings experiences to the Soul. If the experiences of the mind, thus stored in the Subconscious, are unfit for the Soul's ultimate assimilation, as we may fear that they often are, they are

rejected, and they then form part of that pas-sional sediment which will await the rein-carnating soul upon the threshold of its new birth, there to become "innate" tendencies to-ward evil. Therefore it is the Soul itself that becomes the final repository of all ex-periences that it is at all useful for us to re-call. It is the Soul itself that is the only worthy object of our inquiry and whose pos-sessions are the only veritable treasures.

And here we have the explanation of genius, that world-old puzzle before which modern Psychology stands bewildered. Now some of the phenomena of genius are not wholly dissimilar to the higher phenomena of abnormal mentality that are confidently at-tributed to the Subconscious. But Psychology hesitates to explain genius in this way, and for the very obvious reason that a theory adopted in advance of the facts must not be lightly impugned by the facts themselves. The Subconscious, we are told, contains nothing that has not been contributed by experi-ence, and the efforts of the Psychologist to identify the requisite experience are some-times contortionate and absurd. But it is ob-vious that genius does contain something that was not contributed by experience—at least not by the experience of this life, which is the only life that Psychology will recognize. Now if the Psychical Researcher were to ac-knowledge the continuity of the human con-sciousness and its successive reincarnations, he would see that genius also may be at-tributed in part to remembered experiences, not the unwinnowed and unselected experi-ences of one life, but those assorted and chosen experiences which were in accord with the Soul nature and which represent the spir-itual memories of a thousand incarnations. The buried memories of the transitory mind may be likened to the unwashed gravel in the mine. But the memories of the Soul represent the nuggets after the gravel has been washed and the débris rejected. And it is only the gold with which wisdom con-cerns, itself.

It is then evident that if we speak of a Subconscious we should speak also of a Super-conscious. If impressions reach us through the floor of the mind they may reach us also through the roof. And it may be that St. Paul was referring to this when he enu-merated some of the lesser occult powers and then added the exhortation "But seek ye earnestly the best gifts."

The belief in personality is the doctrine of fools.—*Vedanta*.

## WISDOM FROM THE "SECRET DOCTRINE."

### KARMA.

No purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired indi-viduality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the low-est to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyani-Buddha). The pivotal doctrine of the Eso-teric Philosophy admits no privileges or spe-cial gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.—*Vol. I, p. 45.*

We will . . . assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma.—*Vol. I, p. 137.*

It has been shown that, at the first flutter of renascent life, Svabhavat, "the Mutable Ra-diance of the Immutable Darkness uncon-scious in Eternity," passes, at every new re-birth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that dif-ferentiation. This work is Karma.—*Vol. I, p. 696.*

Says Coleridge, "Chance is but the pseudo-nym of God (or Nature) for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by Karma, and it will become an Eastern axiom.—*Vol. I, p. 716.*

Over the gateway of Century I of our era, the ominous words "The Karma of Israel" fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up history, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannatha—Bigotry and Material-ism; one accepting too much, the other de-nying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.—*Vol. I, p. 24.*

Muktas or Jivatmas (Monads) who have

attained Moksha, are never again subject to the qualities of either matter or Karma. "But if they choose, *for the sake of doing good to the world, they may incarnate on earth.*"—*Vol. I, p. 157.*

The Twelve. Nidanas or Causes of Being . . . belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. —*Vol. I, p. 71.*

The division of the physical senses into five, comes to us from a great antiquity. But while adopting the number, no modern Philosopher has asked himself how these senses could exist, i. e., be perceived and used in a self-conscious way, unless there were the *sixth* sense, mental perception, to register and record them; and—this for the Metaphysicians and Occultists—the seventh to preserve the spiritual fruitage and remembrance thereof, as in a Book of Life which belongs to Karma.—*Vol. I, p. 583.*

### THE LAW WITHIN.

There are days when the kingdom of heaven seems near at hand, when there is a sense of the presence of a great life of which we know ourselves to be a part, when we feel its pulse through us as we watch it in the tides or hear it in the wind among the trees. On such days the law of Karma is spread to view. It would be useless to be base; a thousand forms and sounds of harmony would bid us stay our hand ere we strike havoc upon such a plan, a thousand living cords would quiver with messages of the everlasting links of being.

Thus does the great engine of life work before our eyes and in us. Man, consciously or unconsciously, is the eternal generator of its force. Greater than this individualized spiritual consciousness there is not. The states of its expression differ, as a seed from a plant, from a bud, from a bloom. Spirit, like space, is indivisible and eternal; hence the inexhaustible power of man, who is its channel of expression, its culmination on this plane of matter.

Does humanity know this? No, no more than a child at the hour of birth knows of manhood; or a chicken within its shell of the barnyard without, or a fowl in the barnyard of the lands and seas beyond. When will man awaken to his true nature? Only when, after countless experiences with the phantoms of illusive separateness, he finds satiation the end of all such, and that peace, happiness, and a knowledge of the meaning of life are

not in his heart. The exhaustion of worldly desires brings him to a standstill, and for the first time his heart in earnestness asks the great life to yield its secret.

An impulse so directed from a centre and generator of spiritual force goes out into the realms of the larger self as the vibrations caused by a pebble cast into water go out from their centre, and when the impulse has traveled to the confines of space it comes to rest again in him, as the ripples come to rest in their point of departure. Now that he is listening, his whole heart yearning, his mind free and open, and his purpose severed from the whirl and clatter of sense sensation he perceives an influx of hope as a spark in the darkness. Kindling it with faith, he will now begin the struggle for spiritual birth. Effort upon effort will at last break through the personal shell to the light divine.

The whole blaze of the great light is the end; the logical deduction that man is spiritual and hence potentially omniscient is but the beginning. All the battles between beginning and end must now be fought and won. Each victory brings its renewal of faith, hope, and light, and fills the soul with the joy of attainment and the peace that is of the nature of things divine. Through seeming discord he can perceive abiding harmony, and while fulfilling his own evolution he finds himself applying the power of self-conscious godhood to the lifting of his larger Self, Humanity, and the matter of the Cosmos.

The nature of the prize suggests the price that must be paid. Cyclic law will bring the recurrence of old tendencies, and many a time faith will be lost and the memories of hope extinguished. Then will he wonder what it was that once he thought he saw, and further struggle will seem useless. But he has learned that he stands at the helm, and this will be his saving grace:

Christ said that His yoke was easy and His burden light, and yet, that the Kingdom of Heaven must be taken by violence. Thus run the everlasting ease and the constant difficulty. While humanity, striving after life's end, requires money, travel, books, approbation, and attainment, the men seeking spiritual wisdom, which is the real perfection, has only to consider consciousness, the consciousness that he calls his own and that which is not yet his. By poverty of personal possessions which hold the mind attached, by humility which realizes that all power is of the One Great Power, by service and sympathy which gives one more and more the viewpoint of



other units he is to reach out and through the personal idea, and, at last, foregoing the limited, he becomes the limitless.

His difficulty is not of money, for his wants are few, and so long as he moves with the law he will not go astray. His own will know him and teach and tend him. He needs no books, nor travel, for he now sees the source of all the thoughts in books, and of the earth, in the mind divine. Such outward objects would but dissipate his power. No rivalry will vex his breast, or competition spur him on, for his attainment is not a personal one. He is but a note in the great harmony of life, a single aspect of the great soul, a facet in the brilliant diamond of white light.

His difficulties are other than these. He must express the power of the universe yet never lose sight of the isolated poverty of the personal. "How dare he be so great when he is so small; how dare he be so small when he is so great?" One thought of self and the current from that which is selfless is no more. Peter sinks upon the water. Man feels within himself the rise of a mighty power, yet he must use it only for the sacred service of the whole.

Each man must come to the moment of choice just as each man comes to maturity. The same is true of the races of men and of humanity itself. Materialism has been drunk to its dregs, yet happiness is nowhere found. There is no mitigation of sorrow, vice, disease, and misery until the choice has been made aright. We need not deplore the red light districts of our cities, our asylums, wars, or iniquities. Let each man clear his own heart of all such and the heaven will work within the loaf until the whole is leavened. Spiritual thought will create its peace, love, happiness, and power, just as material thought has produced their opposites.

### THE WORLD'S DELUSIONS.

These words carry with them a suggestion that the world is deluded, but is there any reason for such a suggestion? Perhaps the single fact that we are interested in new ideas will show that we are not in possession of ultimate truth or we should not have such an interest.

Granting, then, that we are all of us more or less deluded what is the cause of our delusion? In order to answer this question let us first take stock of our own ideas. We all of us know some truth or truths, but there are many kinds of truth, or rather many aspects of one truth. We know, for example,

certain truths about man. We know that man is born, that he lives his life on earth, and that he dies. But this knowledge that we have of man gives us little or no explanation of why man is here. Many people hold the orthodox church views of the purpose of life, but an impartial examination of the claims of orthodoxy proves their fallacy to all unbiased minds. Our knowledge of the few truths of life that we have gives us very little real comprehension of its purpose. Our ideas of such a purpose, if based only on relative truths such as the preceding, will cause delusions. The ideas that we hold are too restricted. Truth, if it exist at all, must be all-inclusive and not relative. It must, furthermore, reconcile all seeming differences of opinion.

What is the source, nature, and origin of man? What is the purpose of his existence? If there is truth it must of necessity explain everything we desire to know. We have come out of the invisible into the visible. Our physical science teaches us that every planet and sun, every solar system, proceeds in like manner from the invisible to the visible, to return in course of time whence it emerged. What is that out of which everything, from sun to atom, is manifested, and to which it returns in due time?

The whole idea of existence implies being, consciousness. What caused a world to appear? It must have been something behind or in it. What caused the seed to sprout and grow? It must have been the consciousness back of it. This Power, Spirit, or Self, is the sustainer or source of all. The Self in each is the perceiver, the knower, the great power that underlies all manifestation. Something in us is one with the very highest.

What are the processes of the great scheme of evolution of which we are a part? A fundamental teaching of the Ancient Wisdom is that space is the one thing that always is. Therein occurs a regular succession of manifested universes which are the results of that same law of periodicity which we observe throughout nature. This same law is familiar to us in the phenomena of day and night, ebb and flow of the tides, the sistole and diastole of the heart, life and death.

Applying this law to the smaller cycles with which we are familiar we can get an idea of what happens in the larger cycles. Reasoning, then, by analogy, we see that this earth, and the solar system of which it is a part, must of necessity be the successor of one that preceded it, and that it will in time dis-



appear to give place to one that will follow it. Here we have something fundamental, something all-inclusive, a Truth that is not relative but general, universal. From the contemplation of such truths as this we can free our minds from the delusions produced from acting in accordance with those truths that are only relative. From a contemplation of this law we can draw much strength. Therefrom we can realize the impermanence of all manifested life. This realization should in turn lead us to recognize our unity with the source of all these manifestations, and to bring into our lives the fruit of the knowledge that Krishna spoke of when he said that, "I myself never was not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be."

Another cause of the world's delusions is our habit of constantly taking a position of separateness. This is a heresy, and the cause of sin, sorrow, and suffering. Man is Spirit, conscious, immortal, eternal, but that continues to express itself in every conceivable way. All we see about us is external. We each exist as the seer, the perceiver; everything else is something seen. That which sees in us is the same as that which sees in every other. There is that in us which is permanent, unchanging. The same identity persists through all external and internal changes. There can be no progress in that which is permanent. That which changes is the mode that is adopted, the instrument that is used. The body and the mind are not the Self. The Self is that which lives in us and thinks. The body changes, the mind changes, our ideas change. If we had the truth we should have no need of help. The very fact that we are seeking knowledge shows that we are deluded. But man has this knowledge within himself. To him belongs all power if he will but claim it. The maintenance of the attitude of the Unity of All Life is a means toward this end.

Every being in the universe has reached his present state of development through experience. This applies to all beings, both above and below man. No help can be given. No outside force can help. Man must assume his birthright and act from that basis if he will evolve beyond his present state of consciousness. We must acquire, too, a sense of moral responsibility. Everything we do or say has its effects on others and on ourselves. The evil that comes to us is ours as much as the good. Why complain of the former and accept gladly the latter? Both are but the effects of causes which we ourselves

have sown. It is a relative truth, again, to think that others do us wrong; and a relative truth is always the cause of a delusion.

Still another of these delusions is the belief in a personal god and in one earth life. The fallacy of this belief has often been shown in the writings of Theosophists. Theosophy is a body of knowledge concerning man and the universe, not all there is, but all that can be assimilated and used by men at their present stage of evolution. A study of those teachings will give the key whereby man may, if he will, free himself from delusions and enter upon that path which shines ever more to the perfect day.

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Here in the light, I am I, and Thou art Thou; but out there in the surrounding dark, you and I and God are one.—*Carpenter*.

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You truly are one with God, part of his life; He is the very soul of your soul.—*Royce*.

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# The United Lodge of Theosophists

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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## SOCIAL REFORM.

Miss Jane Addams, distinguished as an educationist and a philanthropist, expresses the fear that social reform and therefore social happiness in Europe have been practically extinguished by the war. Woman suffrage was coming to the front. Old age pensions, workmen's insurance, employer's liability, and a dozen other questions of the kind were looming large on the political horizons of Europe. Now there is nothing to be seen but conflict, and human minds for many years to come will be occupied exclusively with war and the results of war. There will be no leisure for the suffrage nor for any of the other reforms which seem to Miss Addams to be so important.

They are important. Every mark of our concern for the well-being of others is important. Every evidence of a dawning sense of responsibility for human miseries and injustice is to be welcomed exultantly. But the human value is to be found in the motive for these things, rather than in the things themselves. Not one of the reforms that are now before the political mind of the world can have any substantial or permanent effect upon human happiness.

Nothing can have any effect upon human happiness except the practice of unselfishness. The sum total of human happiness is the same as the sum total of human unselfishness. Misery, crime, and disease are caused directly by human selfishness and by nothing else.

They will disappear with selfishness, and not before. Laws and reforms may limit the expression of human selfishness, but they can never lessen its volume nor the volume of human unhappiness. Miss Addams may therefore set her mind at rest so far as the essentials are concerned. Human happiness has no relationship whatever with any of the reforms that she champions. And it may be that unselfishness, from which alone can spring happiness, will find its extraordinary stimulus in the war that we are deploring.

## THE LADDER OF LEARNING.

Everything in nature is attracted to the fulfillment of its needs, the amoeba in the water, the forest rat among the roots and leaves, the insects, animals, and birds—each knows its own, and moves by instinct to that which meets its want. So it is with man. Each has his individual demand, depending on his stage of growth, and to this end he gravitates. The savage African among his palms thinks of the daily round of food and rest, the man of intellect concerns himself with mind, hungering for conquests of his own, the spiritual philosopher has other heights; he, lost to self, lives in contemplation of the whole, whose essence through the world and universe he feels and knows. He, sinking his consciousness to the source of the fountain of all life within himself, gives place to the intellectual sense perception of the forms without him by an understanding

of their identity within, and he sees into a living consciousness and becomes one with it. Then the longing that characterizes the restless search for the fulfillment of life in all men is ended for him, and in the stillness of calmness and peace he sees wisdom everywhere, in every form, in every color, in every circumstance. In his own pulse he feels the pulse of every living thing. He would share with all men his treasure and end their suffering as he watches their vain hunt for the bread of life among the stones and husks of materiality, but he knows that each must come into his own by an impulse from within, and that knowledge can not be thrust upon ignorance. An idea of helpfulness can include no idea of superiority. The spiritual-minded thinks of himself in terms of consciousness, which must embrace all states, and comparison would be as inconsistent with such scope of thought as for one end of a stick to feel superior to the other end. A vain stick indeed! Yet, for him who would know and see the virtues must be real, truthfulness, patience, faith, and charity. These are no longer the idle pedantries of a country Sunday-school, but are the very foundations on which spiritual development depends—spiritual development eternal in its scope. He who would learn the laws of the higher realms without virtue is only opening new avenues for reactionary torture. A man may learn of his astral body and galvanize it to use for evil purposes, but this vehicle is as far afield from the spiritual man as darkness is from light. He who would overcome such limitations must nurture the real man as one would nurture a delicate precipitate not to be shaken from its centre of equilibrium in the poised vibrations of the living whole by stirring passion of any kind—the renting quality of anger or hatred, the flurry and confusion of jealousy or envy. These leave the body shattered, as it were, and growth must be begun anew. It can only take place in the quiet of abiding patience and peace. Or again, how could one devoid of faith, which means a firm belief that law exists, come to see into the workings of this law and feel his way into the heart-streams of its currents? And how, having a knowledge that all is law, could he have fear or doubt? Can one lose ought,

money, learning, a loved one, life? Only in so far as he has lack of faith do these things appear to be taken away. One who lives in the realm of law knows that nothing is given, nothing taken away. The one abiding thing is consciousness, and he is that; all else is relative. So with charity, with truthfulness. Can a man who hates become one with divine love? Has not the man who thinks or says "mine and thine," whether he speaks of virtue, power, or worldly circumstance, lost sight of divine truth, whose fullness all will equally proclaim, whose shining light he has himself made dim in every heart in so far as he has held one unfraternal thought or set in motion one impulse of selfishness? For life is real, and truth is the story of life in vital knowledge. Truth takes in, truth is, truth speaks through all life's forms and phases. Its living symbols are everywhere, its centre is the human heart, that throne of love and sympathy, its activity is thought, its power spoken word. Then how can he who is abiding in it lie? It is truth herself who vanishes when her symbols are so sacrilegied, for her message has been turned to ignoble falsehood, her signs have lost their meaning, and her power has been desecrated.

No not every one who says Lord, Lord, will enter, but all are marching in their places on the way. Only he whose heart is pure will see the kingdom and know of the doctrine of heavenly consciousness—that spirit of the Holy Ghost within, of which his body is the living temple. Nor can he who sees, and yearns to pass his gift to all, do better than to raise the sum of human consciousness by dying to the thought of personality within himself. He will then be aiding bird and beast and man.

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There is no such thing as forgetting possible to the mind. A thousand accidents may and will interpose a veil between our present consciousness and the secret inscription on the mind; but alike, whether veiled or unveiled, the inscription remains forever.—*De Quincey*.

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All souls are subject to revolution (*a'leen b'gilgoolah*), but men do not know the ways of the Holy One; blessed be it. They are ignorant of the way they have been judged in all time, and before they came into this world and when they have quitted it.—*Zohar*.



## WISDOM FROM THE "SECRET DOCTRINE."

### KARMA.

The "Lipika," from the word *lipi*, "writing," means literally the "Scribes." Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders, or Annalists, who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity"—a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe.—*Vol. I, p. 130.*

Hermes, the Thrice Great, is quoted as saying: The creation of life by the sun is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, are innumerable *choirs of Genii*. These dwell in the neighborhood of the Immortals, and thence watch over human things. They fulfill the will of the Gods (Karma) by means of *storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety.—*Vol. I, p. 313.*

The forty "Assessors," who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand as parallels, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitragupta who reads out the account of every soul's life from his register, called *Agra-Sandhani*; the Assessors who read theirs from the heart of the Defunct, which becomes an open book before either Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from, the Lipika and their Astral Records.—*Vol. I, p. 131.*

There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call Karma, and what Western Pantheists called Nemesis and Cycles. The law of evolution is now carrying us along the ascending arc of *our* cycle, when the effects will be once more re-merged into, and re-become the now neutralized causes, and all things affected by the former will have regained their original harmony.—*Vol. I, p. 702.*

There must be a limited number of monads, evolving and growing more and more perfect, through their assimilation of many successive Personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Rebirth and Karma, and of the

gradual return of the human Monad to its source—Absolute Deity.—*Vol. I, p. 194.*

"The Curse is pronounced" does not mean, in this instance, that any Personal Being, God, or Superior Spirit pronounced it, but simply that the cause, which could but create bad results, had been generated; and that the effects of this Karmic cause could lead the Beings that counteracted the laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering.—*Vol. I, p. 215.*

Unfortunately, no nation or nations can escape their Karmic fate, any more than can units and individuals.—*Vol. I, p. 739.*

### THE SPIRIT OF THINGS.

Human judgment consists in looking upon a form or a concept and finding it in harmony or disharmony with an inner ideal. This ideal is that which causes each individual to clothe himself, to house himself, to express himself, and to seek to fulfill himself in some way different from all other individuals the world over, and the more truly he consults himself the more distinctive will this expression be.

This creator of form, this ideal, is the spirit of a thing. We speak of the spirit of a class, a school, a society, or a nation. It is that which causes them to act and develop in a particular way. But when viewing life as a generality our scope of vision must include the whole landscape, wherein will be seen numberless expressions and modes of living—the animals with their colors and characteristics, the leaves of the vegetable kingdom with their multiforms, the minerals with their varied crystals, the chemicals with their attractions and repulsions, and the gases with their distinctive properties. It is the spirit of these things, and the ancient philosophers knew well how to look upon and interpret form with its heart of spirit, thereby gaining wisdom or oneness with the Universal Soul, which is the understanding of the invisible but perpetually abiding generator of ever-changing visible form. The visible we see with the physical eye, the invisible we feel intuitively with the spiritual nature.

For it must be understood that by Spirit is meant consciousness—that which in man causes him to perceive certain vibrations as sound or color, heat or cold, and the finer and more subtle ones of reason, intuition, love. It is likewise the need and expression of this consciousness that has evolved his

mind and heart with all the relations to which they pertain.

And this consciousness, generally called God, the philosophers and the saviors would have man rise up to and know. To help him understand and look into the heart of his own and nature's consciousness they give him guides. Looking upon the forms of consciousness with open vision they tell us in the words of Pythagoras that "God geometrises." The chemist, the botanist, the musician, from their more limited range perceive the same; while man, look where he will, upon the crystal snowflakes, or the march of the planets around the sun, can see it for himself. Every form is a symbol, every symbol is a divine eternal truth. Evolution marches forward under law-abiding forms.

And to what would it lead? The answer echoes down the ages from those who have reached the goal and who come to point the way to the kingdom of heavenly consciousness, that concentration of all kingdoms and forces, whereby man can read the language of life and interpret her forms and colors in the light of the spirit that invests them.

Consciousness is so immeasurably vast that it baffles thought, yet its expression is everywhere apparent and has certain landmarks, as it were, such as the seven distinctive spectrum colors, the octave tones, and the geometrical figures. And these colors, tones, and forms go to make up all that is in the world of manifestation.

When man employs his means of contact to know that which surrounds him and of which he feels himself a part he soon passes from a state of utter confusion at their infinite diversity to a conviction of their close relativity. He perceives that the whole may be grouped in three divisions, the world of form, the world of color, and the world of sound, which in their turn can be reduced to etheric vibrations. Philosophy points to the fact that these vibrations of life are in seven great divisions, which may be expressed as "consciousness manifesting on seven planes of being." Vibrations give rise to all, and all is life and consciousness. The whole is vibration, the whole is consciousness. These terms bear a meaningful analogy. All vibrations must be expressions of consciousness, and all consciousness must be manifesting in states or rates of vibration.

Now the position of man is the focus of all vibration. In him is the nucleus of creative vibration, and he may feel and experience the meaning of all vibration. As an illustration in concrete miniature let us sup-

pose four vibrations to be started from the four sides of a square inclosure of water. These vibrations will travel in ripple waves outward from the four sides, but in the middle they meet, and all come to rest in each other, the focus point having the latent power to regenerate and so to reflect the vibrations again to their source. Man is such a focus of consciousness on a universal scale. He can only perceive himself as such when he learns to see all life, all existence, as manifestations of consciousness. Then will he begin to know himself. Then will he cease to be limited by the material plane. As he learns to relinquish, little by little, his hold of the selfish materiality he will more and more merge into the abiding realm of truth, and having at last, after battle upon battle in the path of renunciation, given his all and become entirely dead to the personal he will find himself in the fullness of a consciousness to which there is nothing to be added. The spirit of things, alive in the language of truth, will speak to him and he will understand.

### A COMMON DELUSION.

*How do you account for the now numerous claims to a memory of past incarnations? May we assume that these claims are valid?*

Who knows? Some of them may be valid. But when two contemporary persons both claim to be reincarnations, for example, of Cleopatra, we may assume that at least one of them is mistaken—to put it mildly. And at the present time there are some half-dozen persons in America alone who are quite sure that they were Cleopatra, although why Cleopatra should be such a favorite among the hallucinated it is hard to say. We must at least suppose with some regret that this royal and interesting lady has mentally deteriorated since her great historic appearance on the scene. Other favorites are Joan of Arc and Hypatia. A certain self-glorification will usually be found in these supposed memories of past births.

A memory of past births is said to be one of the last milestones on the path of spiritual progress, and we may therefore be sure that those who have it are most unlikely to speak of it unless for some good and weighty reason. You would do well to disregard all such claims, no matter from whom they come. The wise do not make them, and it is only the wise who can make them truly. After all, what can it matter?

But some of these claims represent honest delusions. If you will take the trouble to

learn something of the more obscure aspects of human nature you will understand why this may be so. For example, we know—if only from the verdict of materialistic science itself—that every atom in the universe preserves some sort of memory or record of all the forms of which it has been a part since the dawn of evolution. Now the human body and the finer sheaths of the mind are made up of atoms that must have played their part in many other kingdoms of nature and in numberless forms. The story of the universe and of its past, a million times repeated, lies locked up in every one of us, and there is not even a grain of sand but carries with it the story of Cosmos. Now it may be that under certain abnormal mental conditions these atomic consciousnesses may impinge upon the human mind and display or communicate some of their pictured memories. The mind, uninstructed and bewildered, would then identify itself with these pictures and imagine itself as an actor in them. Such an experience would then be interpreted as a recollection of a past life.

You would do well in this connection to read everything said about atoms and their functions by the author of the *Secret Doctrine*, and also a valuable article on "The Transmigration of Life Atoms" in *Five Years of Theosophy*. So far as science is concerned you will find in the *Secret Doctrine* (Vol. II, p. 709) a quotation from Haeckel to the effect that "The plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastid theory, to be regarded as the active factors of all life functions. The plastidular soul differs from the inorganic molecular soul in that it possesses memory." A footnote on the same page of the *Secret Doctrine* says: "The collective aggregation of these atoms forms thus the Anima Mundi of our Solar System, the Soul of our little Universe, each atom of which is of course a Soul, a Monad, a little Universe endowed with consciousness, hence with memory."

A careful study of the occult theory of atoms will not only explain the problem touched upon in the question and the wider problem of abnormal states of consciousness in general, but it will be found to be a veritable arcanum of valuable information that throws a flood of light upon the course of evolutionary forces.

With pure thoughts and fullness of love, I will do towards others what I do for myself.—  
*Buddha.*

## THEOSOPHY.

What constitutes pain and sorrow? What leads to differences? Why should one man sit in the palanquin and others bears his weight on their shoulders? The absolutely original cause of these differences, as well as their material importance, are questions which we shall for a while place aside. Let us only observe the working of the differences by the actual state of things around us. We see justice necessary for the continuance of the world. From the idea of justice follows the freedom of every individual as a necessary corollary; and supposing all human existence is limited to the material encasement, will it satisfy us to see all differences cease and sorrows end with the end of this encasement; to see that the felon is laid down in as quiet a grave as the most virtuous man? Evidently not, if we are to judge with reason. What then governs destiny, accounts for differences and "reconciles man" to his lot? It is the law of Karma. All effects must have causes, and all causes effects. What is done or thought at any time must beget a corresponding result in some future time. And what sins we find exempted from punishment and what virtues deprived of their reward by the leveling hand of death find their proper retribution in another incarnation. Thus comes in the doctrine of Reincarnation. And what else can possibly account for the unjust suffering and unmerited happiness we daily meet with in the world around us? The doctrine of Reincarnation naturally involves the assumption of immortality. That life exists after so-called death has been proved beyond the shadow of a doubt. But the soul that survives the physical encasement is not freed from it in the way we are apt to imagine. There is a hyper-physical existence or an existence in transcendental materiality if you please. Proofs of such existence are abundantly on record, and as the grossest of such may be pointed out the phenomena of spiritualism. Clairvoyance, Psychometry, and the like show the physical body to be only the clay-house of an owner that can enter and leave it at pleasure; and if he appears confined to it, it is his own fault.

Such in short are the beliefs of Theosophy. It is a science as true as, if not more true than, any one of our positive sciences. And its superiority to the positive sciences lies in this, that with Theosophy there is no such thing as the unknowable and its definition of nature includes a greater arena than that to which the other sciences have limited the

have undergone a hundred times before, that it merely means an extension of consciousness and a most welcome temporary release from an imprisoning vehicle, and that it no more affects the "ego" than the taking off of one's clothes affects the life of the physical body.—*Referee.*

### THE DIVINE ALCHEMY.

This is the doctrine of the resurrection of the dead; that is, the transfiguration of the body.

For the body, which is matter, is but the manifestation of spirit; and the Word of God shall transmute it into its inner being.

The Will of God is the alchemic crucible; and the dross that is cast therein is Matter.

And the dross shall become pure gold, seven times refined; even perfect spirit.

It shall leave behind it nothing; but shall be transformed into the Divine image.

For it is not a new substance; but its alchemic polarity is changed, and it is converted.

But except it were gold in its true nature it could not be resumed in the aspect of gold.

And except matter were Spirit, it could not revert to Spirit.

To make gold the alchemist must have gold.

But he knows that to be gold which others take to be dross.

Cast thyself into the will of God, and thou shalt become as God.

For thou art God, if thy will be the Divine Will.

This is the great secret; it is the mystery of redemption.—*From Clothed with the Sun.*

Eager ye cling to shadows, dote on dreams;  
A false self in the midst ye plant, and make  
A world around which seems  
Blind to the height beyond, deaf to the sound  
Of sweet airs breathed from far past Indra's  
sky;

Dumb to the summons of the true life kept  
For him who puts the false life by.

So grow the strifes and lusts which make  
earth's war.

So grieve poor cheated hearts and flow salt  
tears;

So wax the passions, envies, angers, hates;  
So years chase blood-stained years

With wild red feet. —*Light of Asia.*

What I call God,  
And fools call Nature.—*Browning.*

The fearful unbelief is the unbelief in myself.—*Carlyle.*

### THE PARISH PRIEST OF AUSTERLITZ.

The parish priest  
Of Austerlitz

Climbed up in a high church steeple,  
To be nearer God  
So that he might hand  
His word down to the people.

And in sermon script  
He daily wrote

What he thought was sent from heaven,  
And he dropped this down  
On his people's heads,  
Two times one day in seven.

In his age God said  
"Come down and die,"

And he cried out from the steeple,

"Where art thou, Lord?"

And the Lord replied,

"Down here among my people."

—*Reginald Heber Howe.*

Overcome evil by good.—*Buddha.*

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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# U. L. T.

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THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
SCIENCE, AND ARYAN LITERATURE.

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## A CRITICISM.

Theosophy is at least fortunate in its power to attract the attention of innumerable mentors who are ever ready—indeed anxious—to proffer their counsel and to point out the better way hitherto overlooked by those who have given their lives to its philosophy. It is true that these mentors are not always themselves noticeable for their practical efforts to better the world, unless their readiness to give advice may be counted unto them for righteousness, but then it may readily be conceded that the function of directing the efforts of others is one of no small importance. Indeed it is the only function for which many persons seem to be fitted.

And so we need express no surprise at a letter appearing in an Eastern newspaper in reply to the suggestion of a theosophical correspondent that efforts toward reform are of no value unless they include a reform of the human heart and its delivery from the slavery of selfishness. We need not comment upon the original letter except to applaud its eminently sane argument that real life is only possible to those who have some knowledge of the laws of life and the justice that underlies them. At the moment we are concerned only with the reply which in this instance comes from a Socialist. It is quite an indignant reply. It asks why Theosophists evade the "practical affairs of life" and manifest an indifference toward the Socialist movement, which not only inculcates

brotherhood, but advocates an economic system which would make brotherhood possible by a more just apportionment of wealth. In other words, why are Theosophists not also Socialists?

Now it may be that a good many Theosophists are also Socialists. Certainly there is nothing in Theosophy that forbids its adherents from being Socialists. On the contrary Theosophy urges the adoption of any and every legitimate means for the increase of human happiness and demands an unwearying effort to that end. But when we are told that happiness is a necessary concomitant of Socialism, that it can be obtained only through some particular economic system, we must be allowed to demur and to fall back upon our own philosophy for a definition of happiness. And we may ask incidentally why it is that those who urge us to be "practical" are found invariably to be referring to dollars? Does nothing deserve to be called practical unless it relates to money?

The subject is far too large for adequate treatment in this column, but there are some salient points that may deserve indication. It would seem from the criticism referred to that brotherhood must necessarily result from a "more just apportionment of wealth." That is to say we can make people brotherly by giving them money, by enabling them to house themselves more comfortably, to eat and drink more, and to clothe themselves more suitably. In this case we should expect to find that those who have an

abundance of money are also conspicuous for their practical brotherhood, and that human happiness is always to be found in the ratio of income. Such a proposition needs only to be stated to be dismissed on the spot as ludicrous. Not only is it patently and absurdly untrue, but it would hardly be an exaggeration to say that the practice of brotherhood and the possession of happiness are usually to be found in inverse proportion to wealth, and that unselfishness is far more prevalent among the very poor than among the very rich. And Socialists themselves are usually found urging this very point and emphasizing the superior virtues of the poor while inconsistently demanding that the stimulating cause of those virtues be abolished by law. By all means let justice be done though the heavens fall, although there are very few among us who can afford to look justice in the face with any equanimity. Usually we prefer immunity. That the world is full of crying injustices is no discovery of Socialism. But that injustices can be radically removed by economic systems or by laws while unscrupulous selfishnesses remain entrenched in the human heart—yes, and worshiped by the human heart—is a superstition that seems to be almost a part of the malady. And a superstition of almost equal gravity is the unthinking conviction that happiness can be secured by the gratification of material desires. Every material desire silenced by gratification does but give place to seven other devils worse than itself, with new itchings and inflammations. Surely our Socialist critic has at least some rudimentary power to observe for himself. And, if so, has he ever observed that those whose material desires are the most gratified are also the most happy? By all means let him advocate economic justice, and all other kinds of justice, to his heart's content. Let us all do so according to our wisdom in such matters and as a debt to ourselves, but let us refrain from the incredible folly of asserting that we can make men happy by giving them things. If so our multimillionaires would be a sort of celestial choir of heavenly felicities. Which they are not. Let him further reflect on that ancient Eastern story of the king who was assured by the soothsayers that he would recover his health if he would wear the shirt of a

perfectly happy man. The prescription was a good one, and doubtless would have worked well, but for the fact that the only perfectly happy man who could be found did not possess a shirt.

There is a scriptural adage that may be commended to our critic with advantage. As it comes from the Christian scriptures it may be familiar to him, although its like is to be found in all the sacred writings of the world. It consists of the admonition: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." The "things" referred to are just those things that Socialism tells us will produce the Kingdom of Heaven instead of being produced by the Kingdom of Heaven and unobtainable legitimately in any other way. And we may believe—indeed we may know—that the Kingdom of Heaven is that inner state that comes from a knowledge of nature's laws and obedience to them, and that knowledge is Theosophy as it is to be found at every stage of human history. By Theosophy we know that all human conditions are the result of human thought, and that they are to be changed, not by a mere fatuous shuffling of the political and economic cards, but by a new human ideal, a new habit of thought, that shall expunge greed from the heart and exalt altruism as the law of life, as life itself. Humanity is suffering from the disease of selfishness and economic injustice is but one of its symptoms. There is no other disease. Other symptoms are wars and crimes, hates and insanities. From that ever-fruitful source come all iniquities and miseries. It is the mother of pain, and from it the tentacles of Nemesis stretch from life to life down the weary cycle of incarnations that might be incarnations of plenty and of peace. Nations wither before its poison and civilizations are swept away into nothingness and oblivion.

Therefore be it said with all deference that Theosophists may be Socialists if they please, and doubtless many of them are Socialists, but they will be Theosophists first of all. They may be Prohibitionists and Anti-vivisectionists and Anti-vaccinationists and Single-Taxers and Vegetarians. They may represent the whole gamut of change and reform, but they will still maintain that the only change and reform unto which all other

things are added must be in the human heart, determined now at last to conform with the law of nature, which "none can turn aside nor stay" and which demands self-sacrifice as the sole price of happiness. They will still recognize that all human sorrow is the direct fruition of the thoughts and deeds of the past in this or in some other life, and that there can be no escape nor mitigation nor alleviation, not even the smallest, until the uttermost price has been paid for violated law and for the spiritual order that has been outraged by the love of self.

### ESOTERIC CHRISTIANITY.

*The statement is often made that there was an esoteric or secret side to Christianity. What is the evidence for this statement?*

The evidence is very voluminous, but a small part of it may be given here by way of suggestion for further search. First of all we may note the words of Christ himself: "Unto you it is given to know the mystery of the Kingdom of God; but unto men that are without, all these things are done in parables, that seeing, they may see and not perceive; and hearing, they may hear and not understand." Elsewhere Christ says: "It is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

The division between esoteric and exoteric is often referred to by the Church Fathers. Eusebius says: "Those who preside over the Holy Scriptures, philosophize over them, and expound their literal sense by allegory."

St. Dionysius the Areopagite says that the Sacrament was divided into three degrees or grades, viz., "purification, initiation, and accomplishment or perfection"; and he mentions also, as part of the ceremony, the "bringing to sight."

Clemens, Bishop of Rome, speaking of the Apostolic Constitutions, says: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them."

Tertullian says in his *Apology*: "None are admitted to the religious mysteries without an oath in secrecy. We appeal to your Thracian and Eleusinian mysteries and we are specially bound to this caution, because if we prove faithless we should not only provoke heaven but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but by report and hearsay. Far hence! ye profane, is the prohibition from all holy mysteries."

Synesius, Bishop of Ptolemais, writes: "In fact what can there be in common between the vile multitude and sublime wisdom? The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason."

Clemens, Bishop of Alexandria, says in his *Stromata*, that he can not explain the mysteries, because he should thereby, according to the old proverb, put a sword into the hands of a child. He compares the Discipline of the Secret with the heathen Mysteries, as to their internal wisdom.

Origen, writing to Celsus, who had objected that the Christians had a secret teaching, says: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teaching some things were exoteric and some esoteric; and it is enough to say that it was so with some of the disciples of Pythagoras."

Archelaus, Bishop of Casarea, says: "These mysteries of the Church now communicates to him who has passed through the introductory degree. They are not explained to the Gentiles at all; nor are they taught openly in the presence of Catechumens; but much that is spoken is in disguised terms, that the Faithful who possess the knowledge may be still more informed, and those who are not acquainted with it may suffer no disadvantage."

St. Basil says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. This is what the uninitiated are not allowed to contemplate; and how should it ever be proper to write and circulate among the people on account of them?"

St. Gregory Nazianzen says: "You have heard as much of the mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that you must retain within yourself—our mysteries are not made known to strangers."

St. Cyril of Alexandria says in his *Seventh Book* against Julian: "These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest



## LIFE.

By RICHARD WIGHTMAN.

The suicide returns for a twelvemonth are just in and published—those relating to the United States, a region of civilization and enlightenment. It is carefully estimated that 12,517 people "took their lives," the favorite methods being poison, firearms, and hanging, in the order named. The suicide rate is reported as being "decidedly excessive and on the increase." Besides those who actually took this step a much vaster number contemplated it. I personally know fifteen people who have spoken of suicide as something they were seriously thinking about.

Now, back of this mania to *evade life*, or get rid of it, there is a fundamental misconception of the *meaning* of life, and ignorance of the fact that the tenure or duration of life is not in human keeping. Whether we live or not is not a matter of our own whim. We are born into flesh willy-nilly—probably more than once—and willy-nilly we must keep at the task of existence whether we occupy this or that body for a season, or several bodies successively, or no body at all. If we have life once we must always have it, and always deal with it, and our glory is that it is ours. Over our bodies we have some power to destroy, but our lives we may not destroy. My body is not my life. It is only the machine in which I ride around for awhile as a man rides around in an automobile. I can smash it and get out of it, but I can not smash my life and get out of that. My life can not be poisoned with arsenic, shot with a pistol, or hung with a rope. I can not "end" it even if I wanted to. Therefore I might as well accept it, try to understand it, and do the best I can with it, gratefully and patiently. For with the *tenure* of my life I have nothing whatever to do—that is fixed without any say of mine—but over the *quality* of it I have a certain jurisdiction; its wholesomeness and onwardness are to a considerable degree within my own will.

Those twelve thousand people who spoiled their bodies as you would spoil an automobile with an ax—how surprised they must have been, when their work of destruction was ended, to find that their life was still intact, with a different setting, perhaps, but with the same old problems, sensations, emotions, and the same capacity for happiness and suffering, and that they would have to go on with it after all.

It is not likely that the perishing of the body imparts to a human soul any sudden

wisdom or special immunity. A man, one moment after his body ceases to be useful to him through the decay and demolition which we call death, is probably just about the same kind of a man he was a moment before death happened—neither much better nor much worse, and only a little bit wiser. He has learned what it means to have his body go back on him, and that is about all. The rest of his wisdom will come as usual—slowly, through continued experience and pain.—*From Soul-Spur. By Richard Wightman. New York: The Century Company; \$1.25 net.*

## "WAYSIDE."

This curious book by Edward Allen is subtitled "The Waking Dream of a Soul Before an Open Wood Fire," and it professes to be the story of an ordinary man who has blazed his own trail and so arrived at a clear understanding of life. How far the author is directly indebted to the teachings of Theosophy the reader must determine for himself. Perhaps it does not very much matter, except to the author, and we may therefore accept his claim that he has indeed "blazed his own trail," and we may also repeat his hope that "it will help to reach a thinkable belief which makes for happiness and right living." Here is a paragraph in which "Uncle Jack" explains the essentials of his philosophy to his niece Kate, who has expressed her dread of this "terrible religious belief of yours":

First, I believe the physical body of man to be a product of physical evolution, of growth and development from the primary or single cell. I believe this evolution, this growth and development, to have been made not only possible, but inevitable, because of the omnipresence, the indwelling in all the universe, of an omnipotent and omniscient intelligence, which is a moving force. I believe that coincident with and accompanying this evolution of the physical form, there has ever been an evolution of mind; that individual mentalities have evolved and developed as forms grew more complex and more perfect, until at last a mental form has been created in the invisible mental material which is omnipresent, and which permeates the physical. I believe that the great law of attraction has had much to do with the development of the physical form, and it has had much to do also with the development of the mental form. The mental which permeates the physical form has gradually achieved an organization—a corporation, a centralized energy, held in union by this law of attraction and affinity, and bound together by the power of a gradually developing memory, a memory of congenial life experience constantly growing stronger until this mental form has become able to persist as an organization by itself, after the disintegration of the visible physical body, long enough to enter another forming physical body and so

gain another experience in the physical life. Now, if you think of this continuing mental organization as the soul of man, and the omnipresent mental force or intelligence as Deity, you will see the point where your belief and mine can come together, for we both believe there is a soul and a Deity which created it.

Uncle Jack is asked to give his opinions upon health and the likelihood that sick people when they die can go to heaven:

"No," I said, "I do not believe that there are any sick people in heaven, nor do I believe that any soul from a sick and diseased body ever goes direct to any heaven, but I do believe that all such souls have another chance to live in a physical body, and that they will continue to have such chances or opportunities until they finally learn the laws, and by obeying them, reach a state of physical and moral health which constitutes a heaven of itself."

"Then you think that the soul after death comes back into this physical life again, do you?"

"Yes, I do," I said. "If the soul persists at all it must go somewhere, and receive its reward or punishment, and to what possible place could it go where it would reap its just deserts as surely and quickly and justly as to come right back into this physical life, and face the harvest of its own acts?"

Of course the problem of the memory of past births receives its due attention and Uncle Jack is asked why there is apparently no memory of past experiences:

Because the new brain in the new body has nothing to remember, it having had no former experience with the soul which is now using it. The brain is simply the machine, the instrument, which the mind, the soul, uses to function in during a physical life, and the brain can not respond to any experience which it has not had. Anything outside of its own experience is but a dream, a vision, a fancy, and there is no way to prove it true, because it does not come within this brain's physical experience. The subconscious mind, or the inner soul, itself possesses memory of all of its own experience, which has been made up of different experiences in the physical life, and each physical life adds its part to the soul growth, and the memory being the power by which it holds the results of that physical life experience.

The author advances an ingenious argument from the status of savages and children:

If the soul of the savage is sent to hell because of its ignorance and unbelief, then what becomes of the love and the justice of God? And if the soul of the savage is suddenly saved because of its ignorance, then why carry any gospel message to it, and thus imperil it through knowledge? But if the soul of the savage is only our younger brother, and has the same chance to grow and develop in life after life that every soul has, then that theory makes, to my mind, reason and justice and harmony with the great law of life.

If the soul of the child which dies after a few weeks or days or months of this physical life goes straight to heaven and happiness, and the experience of a physical life is not necessary to it, then why not allow all the children to die in infancy, and thus surely save their souls? And why should I be given nearly a hundred years of physical life, with its temptations, its dangers, and its uncertainties, if the physical life has no object, or is of no use to me? Either the child is deprived of a necessary condition for its growth and development, or I am made to take an unnecessary risk, a risk which carries the vast majority of souls to an endless hell. I utterly fail to be able to make that theory give God the justice which he must have to command my love and respect.

But if the child soul is not cheated out of its chance for the necessary physical life experience, but is given all the physical lives necessary—some short, some long, it may be—it matters not, for it has the same opportunities for growth and development that every soul has, and reaches heaven at last in exactly the same way that every other soul does.

Hear we must leave a book that has much to recommend it and that is clear, succinct and direct. We can wish that the author had acknowledged the source of his philosophy so that his readers might have a parity of advantage and opportunity, but—*chacun à son gout*.

"Wayside." By Edward Allen. Boston: Sherman, French & Co.; \$1 net.

### SUDDEN LIGHT.

I have been here before

But when or how I can not tell;

I know the grass beyond the door,

The sweet keen smell,

The sighing sound, the lights around the shore.

You have been mine before,

How long ago I may not know;

But just when at that swallow's soar,

Your neck turned so,

Some veil did fall,—I knew it all of yore.

Has this been thus before?

And shall not thus time's eddying flight  
Still with our lives our loves restore

In death's despite?

And day and night yield our delight once  
more? —Daniel Gabriel Rossetti.

The heart in these is the heart in all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation, through all men, as the water of the globe is all one sea and, truly seen, its tide is one.—Emerson.

**WAR.**

Some would say that this country so far has been "spared." What then is the meaning of that old saint's saying—"Of all bad weather what we ought to dread most is a calm, and the greatest danger we can incur is not from having adversaries, but from having none?" Can it be that we, of this country, have not earned, by our effort and aspiration, the purging which the rest of the world undergoes? Or is there laid up for us the far more dreadful purging of class dissension and civil, fratricidal strife? What makes us think, as a nation, that we are better than our neighbors? Need we add the sin of the Pharisee to the list of our other offenses? The reader perhaps will say, according to his bias, "but at least we would not do that!" The reader, in that case, will have overlooked the fact that every nation at war today is represented in this country by many thousands of men and women, who have not changed their spots for crossing the Atlantic. We, as a people, have all the sins of Europe and our own sins as well. Better for us to say, before it is too late, "God be merciful to me a sinner!"

We have not struggled, we have not fought. We have denounced the wickedness of others while, in our own lives, we have done those things we ought not to have done and have left undone those things which we ought to have done, and have not repented. If ever a nation needed purging, this one does; yet, in face of writing on a wall as large as half the world, all we gain from our daily papers, as an expression of this country's comment, is that our democratic institutions save us from Europe's fate! Such self-deception, such fatuous ineptitude, would bewilder if it were not part of the disease. But God is not mocked, and, if we be not doomed to perish, our time must come. Death and suffering and sacrifice must be forced upon us by the kind, strong hand of Wisdom.

Yet—is it too late? Might not this nation, now, at the eleventh hour, turn from its ways voluntarily? Must it be said of us, as by Paul to the Jews of Rome—"Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them?"

"If thou hadst known, even thou, at least in

this thy day, the things which belong unto thy peace."—*Theosophical Quarterly*.

I've now, alas. Philosophy,  
Medicine and Jurisprudence too,  
And to my cost Theology  
With ardent labor studied thro;  
And here I stand with all my lore,  
Poor fool, no wiser than before.

—*Faust*.

There belongs to every human being a higher self and a lower self—a self or mind of the spirit, which has been growing for ages, and a self of the body, which is but a thing of yesterday. The higher self is full of prompting, idea, suggestion, and aspiration.  
—*Prentice Mulford*.

We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight.—*Emerson*.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side-issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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## WHO IS TO BLAME?

There are gratifying signs of an approaching end to the venomous futilities by which we have sought to impute a narrow and a restricted responsibility for the world war that is now in progress. We may note a waning interest in official documents and the sinuosities of diplomacy, and a dawning recognition that we must look for other and wider causes than these if we would account for a military ferocity that holds a continent within its grip. That there are personal responsibilities of varying magnitude there can be no doubt. But neither can we doubt that without vast popular degeneracies these would have found no scope for their action, no material for their activity. Indeed there could be no more fatal proof of these degeneracies than the plea that Europe has allowed herself to be hurled into war at the bidding of a dozen men. For such a plea is not an excuse: it is the gravest count in the indictment.

For Europe has not gone to war against her will, at the bidding of her statesmen, or at the behest of her kings, her emperors, or her presidents. She has gone to war because war was the only possible, the only conceivable culmination of a materialism which has overthrown the spiritual ideals of the world and supplanted them with sanctified greeds and hypocrisies. She has gone to war because materialism has degraded and debauched her people as it does all people whom it touches. It is a

materialism from which no part of Christendom is exempt, as no part of Christendom will be exempt from its fatal fruit.

The milestones on this vertiginous descent into hell are easy to enumerate, and the doctrine of human irresponsibility is marked upon them all. Popular degeneracy became inevitable with the preaching of a doctrine of personal salvation which depended upon the intellectual acceptance of a supposed historical fact, a doctrine of human invention and as foreign to Christianity as it was hateful to morality. It was a doctrine that gave to every human being the comfortable assurance of non-accountability for word and deed, the narcotic promise that the results of actions, however bad those actions might be, could be wholly neutralized and made as though they had never been by a deathbed "repentance" that implied neither compensation nor restitution. It was a practical invitation to live without restraints, to live without the moral law, to live only for self and the pleasures of self, with the certainty that an eternity of bliss might still be won with a dying breath, and that cause and effect could be divorced forever by a pious incantation. Among all the causes of human degradation we must give a place in the front rank to this poisonous doctrine which has held sway for generations to the destruction alike of the moral sense and the spiritual reason.

A crude scientific materialism became

the inevitable result of a theology that had become contemptible. The struggle between a science that was unscientific and a religion that had become irreligious resulted in a new intellectual gospel that still further accentuated the irresponsibility of the individual by announcing the abolition of the human soul and the reduction of the universe to terms of matter and of force. Naturally it was hailed as a new evangel of human non-accountability, as a new sanction for ethical lawlessness and license. If man were no more than a body, an accidental congeries of atoms destined to run for a certain number of years and then to extinction like a broken clock, why should he admit any restraints other than those imposed upon him by majorities and designed for the preservation of the mechanism of human society? We did indeed reject all such restraints. We are rejecting them now. The denial of the moral law is the inspiration of our newspapers. We proclaim it by our legislation. We teach it in our universities, and our prostituted theologies give to it their tacit assent. No child is too young to be told to "take care of Number One." With added years comes the axiom that "self-preservation is the first law of life." We teach our young men and women that nature has ordained the "survival of the fit," with the inference that the "fit" are those with the sharpest teeth and the longest claws. To disbelieve in the human soul and in the continuance of life after death is a mark of liberal thought and of the modern mind. Selfishness has become the only tolerated sentiment, and whoever speaks of altruism is a visionary and a dreamer. And we have believed that we could create a world wherein enmity, rivalry, and competition are virtues, the only virtues, and at the same time restrain that enmity and rivalry and competition within the bounds necessary for the preservation of organized society. It could not be done. There is only one destination for the selfishnesses and the irresponsibilities of materialism, and Europe has reached that destination.

We also shall reach it in some form or another. We need have no doubt about

that. Seed time and harvest do not fail, and now with an extraordinary industry we are sowing the seed that produces unfailingly the harvest of death and destruction. We seem not only to be hopelessly blind to the causes of the devastation across the Atlantic, but unchangeably resolved to perpetuate those causes and to proclaim them as virtues. It is an unpalatable truth, but it will be confirmed by time. War is not caused by rulers or statesmen, by policies, or ultimatums, or mobilizations. It proceeds from the mind of the mass, from the collective mind, brought to the festering point by a corrupted theology and by a brutalized materialism.

There is no remedy except the change of thought that comes from an increase of knowledge. Arbitration treaties will not help us in the least. There can be no salvation even in the clearest demonstration that robbery with violence is less profitable than the legalized robberies of the stock exchange and the produce market. No matter what form our selfishnesses take they lead inevitably to the battlefield, and never anywhere else. There can be no help for the world, no slackening in its mad rush down a steep place into the sea, except a recognition of the eternity of life, of the government of that life by inexorable law which metes out to every human being in this or in some other life on earth the exact results of his thoughts and actions, and of the will of nature that men shall learn and practice unselfishness even though it take aeons of suffering to teach it to them. We can learn that lesson now and in the light of an awakened conscience or we can wait for that bitter wisdom that comes from misery and blood.

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There is no great and no small  
To the Soul that maketh all;  
And where it cometh all things are;  
And it cometh everywhere.

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The mysteries of the faith are not to be divulged at all. It is requisite to hide in a mystery the wisdom spoken.—*Clement*.

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God sleeps in the mineral, breathes in the plant, moves in the animal, and wakes to consciousness in man.—*Schelling*.

**KARMA.**

*While I am greatly attracted by the theological idea of Karma I find a stumbling block in some of its precise applications. For example, is it thinkable that in a shipwreck there is any process of karmic selection which determines that Smith shall be saved and that Jones shall be drowned? Or that one man shall be shot in the battle from which his comrade escapes unscathed? How can we conceive of such a discriminatory mechanism as this?*

The question is a good one. It would indeed seem to strain even the imagination but for the fact that we are surrounded with not wholly dissimilar phenomena that are proceeding under our eyes, that are undeniable in their operation, and of which the mechanism, the method of working, is quite as obscure.

You find it hard to believe that nature exercises some sort of intelligent selection of the lost and the saved in a shipwreck or a battle and that the machinery of Nemesis is so precise as to cull out its victims with a single eye to merit and desert.

But is this more mysterious, more inexplicable, than many another natural process involving the same principle of selection? Is it more mysterious, for example, than the action of the body in selecting from the food taken into the stomach the various constituents needed by the many physical organs that are sustained by that food? A meal of bread and cheese, for example, is divided automatically into its component parts, and these parts are drafted off unerringly for the manufacture and sustenance of blood, nerves, muscles, bones, hair, sinew, and tissues. There are no mistakes in this process of selection. Every unit in the army of functions that makes up the human body receives exactly the supply that it needs, and of the material that it needs, and this almost unimaginable analysis is carried out by the digestive apparatus without friction, without observation, and with an accurate delicacy that no human artifice can approach. The selective action of Karma in a shipwreck or a battle is not nearly so wonderful or so incredible as the selective activities of digestion and assimilation.

Take again the case of a flowering plant. It rises from the ground as a single stem. That stem divides into two and each of the two produces a flower. But one of the flowers is male and the other is female. Both are

produced from the sap that passes up the common stalk, but you can not find the elements of sex in that sap, no matter how closely you look. But they are there, separate and distinct. Now what is it that happens at that junction point where the stem divides into two? Obviously there is some force, manifesting at that point, and exercising a sexual selective power upon the sap, drafting one set of properties in one direction and the other in another direction in order to produce the male and female flowers. Can you explain this? Of course you can not. But neither can you deny it. It is obvious. It goes on before our eyes. We must admit a selective power that is inexplicable, miraculous, even awful.

Now if nature is doing these stupendous things—for they are stupendous—in her relatively lowly domains, if it is actually true that “not a sparrow falls to the ground” save by law and as a part of a plan, is it so very difficult to believe that the same force that unerringly selects, labels, and dispatches a molecule upon its appointed mission should also concern itself with a human life and its freight of sorrow and of joy? So why not reverse your scale of credulities as a concession to logic and reason? Why not say that nature must assuredly exercise a selective power over human life and death in fire and flood, seeing that this thing is a great and vital thing, but that she can hardly be supposed to do the same with molecules, infusoria, and atoms. But we know that she is doing the same with molecules, infusoria, and atoms, that they march to and fro, deploy and combine, under her plan, that she drills and marshals them, coerces and directs them, and that the place and state of every atom in the universe is the only place and state possible to that atom at that time.

Truly all things become possible and understandable in the light of an universal plan, of a destination “toward which all creation moves.” All things must then be governed by that plan, all fate and all fortune must ultimately depend upon adhesion to it. Just as a displaced shuttle in a loom must inevitably produce a discordant thread in the pattern of the fabric, so every deviation from the One Law must produce discord in the life. We may not understand the delicate mechanism of the loom or the delicate mechanism of life, but the discord and the pain are so terribly evident in the pattern that we call human destiny.

## WISDOM FROM THE "SECRET DOCTRINE."

### KARMA.

The *Secret Doctrine* teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage of every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant up to the holiest Archangel. The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.—*Vol. I, p. 45.*

Man and angel are alike under Karmic law.—*Vol. I, p. 216.*

The whole Kosmos is guided, controlled, and animated by almost endless series of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyān Chohans or Angels—are "Messengers," in the sense only that they are the agents of Karmic and Cosmic Laws.—*Vol. I, p. 295.*

Compare this blind faith with the philosophical belief, based on every reasonable evidence and on life-experience, in Karma-Nemesis or the Law of Retribution. This Law—whether Conscious or Unconscious—predetermines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be co-equal with Eternity, it can not be said to act, for it is Action itself. It is not the wave which drowns a man, but the *personal* action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the *ocean's* motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a

bough, which, bent down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men. Karma is an Absolute and Eternal Law in the World of Manifestation; and as there can only be One Absolute, as One eternal ever-present Cause, believers in Karma can not be regarded as Atheists or Materialists—still less as Fatalists, for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world.—*Vol. I, p. 320.*

### THE BOON.

It matters not how wide apart man's opinions may be on the myriad phases of life that present themselves, there is unanimous accord on one point at least, and that point is the necessity of happiness, the pricelessness of happiness. All men are searching the byways and highways; plodding, hustling, working, traveling, and some few keeping still, but all that they may get happiness, or may get that which holds the promise of happiness.

This promise speaks to them from a thousand places; from the comfort and luxury of wealth, from the glamour of pomp and fame, from the enjoyment of sensuous experience; and so dazzling does the glitter of these lights appear to the mind that man plunges after them like the youth who must try for himself, never weighing the real value or the price that must be paid; like the grandmother who searched the house for the spectacles resting on her head, thus does man rush toward what seems the fulfillment of his desire for happiness, knowing nothing of its whereabouts nor whence it comes.

For happiness can not be bought or stolen; happiness will not be sought in chase. The universe is the great machinery of law and life, her ledger of debit and credit is without a flaw. That man who robs or cheats her in order the more greedily to taste his fill thereby writes his accusation in the living letters



of law itself which is his larger being, and with his own hand in pain or travail will he repay. The man who has been entrusted with the goods or the powers of this world has also the responsibility of custodianship. Dare he with impunity forget to ask the need and will of the life about him? Dare he, in the hope of finding happiness in sensuous comfort, appropriate to his own use more than moderation dictates? Doing so he but feeds the giant whose slave he will become and in whose dreadful bondage he will serve his time until he raises himself in painful effort step by step to freedom. That man who seeks happiness in pomp or fame will live to see his brilliant scenes a wreck behind the stage, himself unknown, a forgotten outcast. Love, all foresworn, will come and go, and rosy health will turn to dust and ashes. These things are not to stay; they are not man's abode; he can not hope in them for happiness. The heart that thus seeks happiness will find itself and all life's ways a barren waste.

For man's source is the universal soul, where fame and wealth and death are vain illusions and universal harmony is manifest. The realization of this harmony brings happiness; its absence discord. This discord never comes from nature, for nature is one. It is man who causes discord while he treads the weary ways where he must learn. It is the lesson of the unity of law and being which will teach him that happiness can not be sought, but always is, for it is the self-existent harmony of life. It is above all quality, above all circumstance, above all condition. It is known in its fullness only when desire for it, and all desire, is laid aside so that no thought of personality may drag the mind from its vision of the whole, where alone it manifests in its completeness. How could unhappiness, or discord, be known to one thus poised in the realization of harmony?

What is now called the Christian religion has existed among the ancients and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian.—*St. Augustine.*

He who now gives in charity  
Shall surely reap where he has given;  
For whosoever piously bestows a little water  
Shall receive return like the great ocean.

—*Buddhist text.*

## LIGHT ON THE PATH.

Have we reached our limit of communion with our fellow-beings? Is it not true that those who sympathize with us most fail to realize or experience fully our sorrows and distresses? If this barrier is in ourselves how can it be removed? The main difficulty is that we consider ourselves as separate from all other human beings, as if there were a great gulf between them and ourselves. But there is a unifying medium between us all. There is substance everywhere. Nature, it is said, abhors a vacuum. The very fact that we experience sympathy with one another shows us that there is unity.

Most of us think that the universe is made up of matter, force, and something we call beings. We speak of these three things as if they were separate. Theosophy teaches that there is One Principle in which all beings exist, and which seemingly separates the beings existing. Everything is but a concretion of that One Substance. All beings live and exist in the Deity. The same spirit, then, is the source of all that is. One who realizes this truth sees the same spirit in every creature.

We feel no separateness among the different atoms composing our bodies. All changes in our bodies we feel as changes in parts of ourselves. If all beings were considered as the bodies of the One Self would it not soon come to pass that we should begin to act consciously for and as the Self? How could there then be any separateness? Each one's life would then be united with the life of every other. There is no other way by which the Light of the World can be found. When the barriers fall away the One is there.

The soul of man, placed here amid deluding things,

Bewildered, knows not what its character may be,

Until the truth some holy teacher to it brings,  
And then it knows itself the mighty God to be.

—*W. R. Alger.*

I am owner of the sphere  
Of the seven stars and the solar year,  
Of Cæsar's hand, and Plato's brain,  
Of Lord Christ's heart, and Shakespeare's strain.

—*Emerson.*

The rabble desires nothing better than to be deceived.—*Bishop Synesius.*

### SOME PREDICTIONS.

(From the New York Sun.)

After lunch the banker's wife from Evansville, Indiana, said: "It is awful! When will it end?"

The Roumanian countess answered by quoting this old prophecy:

When men shall fly  
Twelve kings will go to war,  
The women will do the harvest,  
The men will finish the vintage.

On which everybody fell to disputing—refugees and war victims from all European countries who had gathered at Lausanne, Switzerland. The grandmother from Arles who is taking care of the children while M. Le Marquis fights corrected it in Provencal to "the men will miss the vintage," meaning they will get back almost in time, "probably in November." The Polish bride whose husband had to quit their Swiss honeymoon smiled through her tears to make it in her language, "All the nations." "Twelve kings" would leave no place for Poland. The Greek general, retired and almost blind, repeated the prophecy in the language of Homer; the Italian journalist, just expelled from Austria, gave it in that of Dante, and the Russian woman doctor in that of Rurik. All of them knew it.

They fell to remembering these old predictions, and I heard, some strange things. Smile not. Ernest Renan, who could not be accused of superstition, said in writing of the prophecies which inundated France and Germany just before the war of 1870:

"For centuries past on the eve of grave events vague rumors, sometimes precise and almost always realized, have warned the people of dangers which threatened them. We can only recognize this mysterious instinct without being able to explain it."

Thus last February, when Europe was at peace, rumors of a great general war threw disquiet into the towns and countrysides of Suabia and Franconia. Even about Berlin the famous prophecy of the Monk of Hehnin was remembered. Three centuries back it announced the establishment of the Hohenzollern empire and "the lamentable end of the third emperor of that family."

In Suabia people recall the song of the Woman of St. Inghbert, "All of whose verses have come true" except the following:

"When Germany shall be her greatest then the fall must come. I see waves of blood. The horses of the Cossacks drink in the Rhine and Elbe."

In Bavaria a professor of Wurzburg University brought back from Italy a prophecy well known in the south of France. It is that of Rosa Columba of Taggia, a village on the Riviera, who died in 1837. Rosa Columba was of such beauty and goodness that from the age of fifteen she was called "the human angel." Cardinal Manning himself admitted that she had foretold the fall of Louis Philippe, the defeat and exile of Charles Albert of Sardinia, the restoration of Pius IX "by a Napoleon," the defeat of Austria and the establishment of the kingdom of Italy.

A last prediction of Rosa Columba remains to be accomplished. She announced another revolution in Italy and a general European war in which (strange detail) "Russian soldiers will bed their horses in the church of the convent of Taggia," which, I repeat, is on the Riviera.

In Russian Poland the excitement turns on the discovery last March of the ancient crown of the Kings of Poland. During a violent thunderstorm a venerable plane tree was split to its roots and among them, wrapped in mouldering cloth of gold, was found the sixteenth-century crown. Now all the old Polish songs and sayings deal with the mysterious loss of the crown and the re-establishment of the kingdom when it shall be rediscovered.

In France they are worrying over Nostradamus, the prophecy of Orval and many another. No matter what temporary successes French arms may achieve, it remains that twenty-three prophets (collected in "Demain" by Baron de Novaye) predict "the burning of Paris."

Nostradamus, greatest of them all, died in 1556. Enriched by Henri II, he nevertheless foretold his death "in gold by iron," a prophecy verified by the fact that the king was killed by Montgomery's spear while wearing his jousting helmet. He foretold that Montmorency would be "beheaded by Tercin," which was not the name of any governor, noble, captain, judge, or executioner. Ten years later Montmorency, taken in rebellion, was ordered to be summarily beheaded. The headsman not being present, a common soldier volunteered and did it neatly. "What is your name?" they asked him. "Tercin," was his answer. A German mathematician has calculated that the chances against a mere coincidence of this kind are "as the stars against a grain of sand."

Well, the quatrains of Nostradamus have been strangely borne out by events, and they

characterize 1913 as "the year of perils." Note it is 1913 and not 1914, a very curious circumstance, as will be seen.

"Woe to thee, proud city," runs the prophecy of Orval. "Behold the kings armed by the Lord! Come, young prince, from the Isle of Captivity." (This is a dark saying.)

Catherine Emmerich, a German girl, had a vision of demons undermining Paris.

"Woe the day when the streets of Paris sink under foot!" exclaimed Catherine Emmerich. "The day of fire and destruction is nigh."

But not of ruin, because the consensus of twenty-three prophets is that "three kings," "four kings," "the kings," or "the kings armed by the Lord" are to purify the proud city for an era of faith and love.

Is Emperor William one of those "armed by the Lord?" Perhaps. Yet at the same time the prophecies are singularly unanimous in giving him bad luck. Here is one:

In the German revolutionary year, 1848-1849, the then Prince William of Prussia, later William I, fled from Berlin. The famous Mme. Lenormand, who had foretold to Napoleon and Josephine separately, before their marriage, their unimaginable rise in the world, still lived, aged eighty-three, in Paris. Prince William went to her for consultation.

"Shall I become Emperor of Germany?" he asked. "Certainly," she answered. "When?" he asked. "Take this year of German fate," said Mme. Lenormand, "and add to it the sum of its digits—1849 plus 1 plus 8 plus 4 plus 9, equals 1871."

"How long shall I be emperor?" he asked. "Until your death," she answered. "When?" "Do as before: 1871 plus 1 plus 8 plus 7 plus 1, equals 1888."

"Shall my heirs continue to reign emperors?" asked William. "Yes," said the pythoness, "until——" "When?" "Add always," she said solemnly; "1888 plus 1 plus 8 plus 8 plus 8, equals 1913."

Again the reference to 1913, instead of 1914. Vosnegensky, the Russian peasant, who in 1773 predicted the rise and fall of Napoleon, foretold that "in 1913 an empire shall crumble and a kingdom be reborn." Susannah Wett, an Antwerp banker's wife, in 1813 saw the "desolation of Belgium" in 1913, "the suicide of an emperor in war," "the death of an emperor held secret," "a king proclaiming the republic" and "a republic proclaiming a king."

### TO A COMET.

Hast thou seen Oceanus, Wandering One—  
The distant world which circles round the Sun  
Beyond the path of Neptune—hast thou seen  
The atom-clouds surrounding us between  
The Sun's domain and outer darkness?

For whence art thou, O Wondering One—  
Hast thou for ever known the Sun,  
Or art thou of another star?

Part am I of the atom-clouds,  
Those fragments of the first of things  
Which once existed in wide rings,  
From which the Sun and Planets are.

The real mind of man and of all other animals functions in every cell of the body, but we ordinarily become conscious of its operations only when it functions through the brain.  
—*Rellimco.*

Man is a microcosm of God.—*Pythagoras.*

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# The United Lodge of Theosophists

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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# U. L. T.

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## REINCARNATION AND HEREDITY.

All the knowledge we possess is gained through observation and experience. Our physical life is governed by the relative knowledge that we have obtained. We are all bound down by relative truth. The theory of heredity explains many things that are apparent to us. There is a transmission of traits from parents to children. These are facts. Some say that all traits are thus transmitted. The similarities have been shown, but the advocates of this theory have left out a tremendous mass of difficulties. Good bodies will never provide good, advanced egos. This is seen daily in the life round about us. Nor are all traits transmitted, especially in the case of genius. The powers of musical ability were lost in the descendants of Bach; the descendants of Shakespeare have not inherited his marvelous powers of genius.

Is there knowledge existing which will explain all this? If this knowledge exists there must be somewhere the knowers of it. Now we know from our own personal experience and observation that evolution is a fact in nature. Since evolution is true, all beings must be the result of it; and evolution can never stop. Those above us in evolution have knowledge far transcending ours, which they have acquired by passing through stages of evolution similar to ours—and beyond. At the root of every religion there is some great personage, of far greater knowledge and power than the people to whom he gave his message. Of Jesus it

has been written: "He became in all things like unto us." These men, masters of such great wisdom, all present the same doctrine. This proves that there is a common body of knowledge, and a common body of the knowers of that knowledge. These men, as the Gita states, incarnate from age to age, for the destruction of the wicked and the preservation of righteousness.

Theosophy teaches that there are three lines of evolution: the spiritual, the intellectual, and the physical. Every being springs from and has its existence in the Divine—is, in fact, a ray from, and one with, the Infinite. The power to perceive is the power possessed by the One Eternal Spirit and by each one of us. It is the same in all beings. This power of perception embraces all knowledge. No knowledge is shut out from us except that which we shut out from ourselves by our clinging to relative truth. Once we realize our own nature, the fields are infinite to which we may direct our attention. This constitutes the monadic or spiritual evolution. In the evolution of intellect all experience is grouped together and classified. With the physical evolution we are all familiar.

Neither of these lines of evolution can stand alone. They are inter-blended. The physical and mental could have no existence without the spiritual power to perceive. Souls and egos like ourselves, we ourselves, in fact, began the long process of evolution, in order to obtain a gradual improvement of instrument and

form through which to function and gain experience.

There is a law of cyclic evolution in races. When the egos constituting a race gain all the experience they need in that race they leave it, and other egos incarnate in it. This is the cause of the fall and extinction of races. Similarly more advanced egos seek embodiment in a rising race. The ego is the real force behind evolution. We incarnate in a particular family and race to reap the consequences of what we have sown. Law rules throughout the universe.

We are spiritual beings. The first step is to gain this realization ourselves. No one can do anything for us. We must earn everything through our own efforts. Every faculty we now have has been acquired by us. We are at present acquiring knowledge. This can never stop. All knowledge can *never* be acquired. Space is infinite. In space there must be infinite opportunities. There is forever an ever-growing increase of knowledge. The "I am I" in us is continuous. In that is gained all experience.

Let us then awake and assert our birth-right. Let us not try to *be* anything, but let's *do* things, and *in the doing* we become and develop into the being whose nature is akin to what we do.

### WHAT IS THEOSOPHY?

Theosophy is not a mosaic culled from other religions, but the source of these. As a philosophy, it presents one great fact to the world of men, something we all recognize—and that is evolution. Everything grows from within outwards. Evolution is not confined to the physical world, nor to any one world, but must be the law of being in every universe. The fact that we find ourselves in our present state of consciousness is proof that we must have been in lower states, and that we are progressing to higher states. This idea of progress all nature is constantly and forever teaching us. All kingdoms below man will ultimately reach a point in evolution where they will be human beings, even as those beings which are above men, and which seem to us divine, have at some period in the past lived in the human kingdom, even as we are now in that kingdom. In the world today there are numerous classes and divisions of men, representing different degrees of development.

There are men whose experience has raised them to the position of our elder brothers. These men are in possession of great wisdom and knowledge, which they have acquired by experience.

Theosophy is a partial statement of this wisdom, of all the knowledge which can be assimilated by man at his present stage of evolution. It is a record or statement of the laws governing all universes and all sentient beings. It explains the great purpose of existence, and gives the key to the mysteries of human life.

Theosophy teaches that there is One Source of all that is—the Infinite. This One Principle is the origin and sustainer of all that ever has been, is, or ever can be. In our language we have a word which expresses this idea of the philosophy—Space. Space has neither beginning nor end. Could the Most High be less than Space? The smallest atom and the most exalted intelligence has this principle for its basis—is, in fact, a manifestation or expression of the One Power.

Theosophy teaches as another fundamental the law of cyclic periodicity in Nature, which is seen in such well-known phenomena as night and day, winter and summer, ebb and flow, life and death. This same law is operative in the rise and fall of nations. Applied to man, it is the law of Reincarnation. This life is the successor of preceding ones. Our present condition in life is due to our own actions in the past, the future is ours to shape. Reincarnation and Karma are inherent laws in our own being.

Theosophy recognizes that evolution is a fact in nature, and teaches the progressive development of everything to a higher state of consciousness. This development can only be secured by and through our own individual efforts. The first step for us, at our present stage of evolution, towards a realization of a larger consciousness is to put into practice these three fundamental propositions, to live daily in accordance with all that they imply, that the light of the One Self may thereby shine forth in us in ever-increasing splendor for the good of our fellow-men.

I will not believe that it is given to man to have thoughts, nobler or loftier than the real truth of things.—Sir Oliver Lodge.

of rest where struggles will be no more. No matter to what degree of peace we may reach, the monotony would eventually drive us forward. Action is the nature of the Soul.

The story or drama of the Soul is the basis of life. At a stage of our evolution we ask ourselves: "Why are these things so?" Every philosophy is an alleged answer to this question, but no philosophy is worth while unless it give an explanation both logical and satisfactory of all the facts of life.

Most people think there is no absolute knowledge, but only hypotheses and theories. We know from experience that there are beings far below us in evolution. So, by analogy, it may be true that there are men who have advanced far beyond our state of evolution. There may be beings as far ahead of us as we are above the lowest form of life. Indeed we may believe that this must be so.

These men are in fact our elder brothers. They have been born into the various races of the world with a greater knowledge than is possessed by those around them. These great religious teachers have all taught the same doctrine. This shows that there was some common body of knowledge from which they drew. And it is this body of knowledge that gives the explanation of the processes of existence. Today this knowledge is known as Theosophy. It is a concrete statement of all the laws which govern every constituent of man and of nature. This teaching, if followed, will lead to self-knowledge, and it is given to the world to enable men to acquire this knowledge of self more quickly.

There is nothing more needed by us than an understanding of the problems of life. The fact that we are confronted with a problem is a guaranty that we have the power to solve it. Every problem is actually an opportunity to advance. When we realize that our consciousness is immortal we have taken the first step toward self-knowledge. Then a door that has remained closed will be opened and we shall see a great light. Then indeed we shall see that while there is a great conflict, a conflict that grows more stern as we advance, we shall not be disturbed by anything that may happen. We shall then live our lives on a different basis, and this is the Conquest of the Ages, the Conquest of life itself.

Wisdom is not only knowing how and why, but is the attitude of a mind that has been put in parallel with great truths and is thereby nourished and fortified.—*Alan Sullivan.*

## ANOTHER PREDICTION.

By A. P. SINNETT.

My intimate theosophical friends have long been aware of the circumstances under which I was enabled to forecast the war now in progress as far back as the beginning of the year 1911. In the March of that year I gave a lecture to a large audience at the Asiatic Society's rooms in Albemarle Street embodying the information I had received a month or two previously. I kept notes of that information at the time of its reception (in January, 1911), and these notes have been found so interesting to those with whom I have been recently reading them over that it seems desirable to give them a wider publicity. Now, therefore, I copy out, exactly as I received it at the time, the information to which I refer:

"There was a thickening force gathering on the lower astral plane which could not fail to have terrible effects on the physical plane when it burst. The masters were trying to soften its effects. The present German plan was not to annex Holland, but to attack Belgium. There would ultimately be a general war in which Germany, including Austria and the Turks, would be opposed to Great Britain, Russia, France, and Italy.

"The German emperor was the centre of German hostility. He had some regard for his English kinsmen, but was the bitter enemy of the race. Bismarck was working on him, though he was not conscious of this. Direct elemental influence had accounted for some of his speeches. His second son—not the first, who was weak, but the sailor—was of the same temperament as the father. The same elemental forces worked through both. The Kaiser's scheme contemplated a direct attack on and the conquest of England. He was not aiming at indemnity, but he wanted to be crowned King of the British Empire.

"It was decreed that the issue of the great war would be on the side of the Allies and they would finally crush the Germans. It would be terrible for the German people. At the close there would be a great redistribution of European territory. 1913 would be the year of the war, but there would be diplomatic mutterings much sooner."

The White Lodge, I was told, would earnestly endeavor to avert the calamity, but little hope was entertained of complete success in that direction. Bad national karma inherited from the decadent period of the Roman empire afforded the Black Powers a nucleus for their evil activity. Bismarck, even more powerful on the astral plane than he had

ever been in life, was obsessing the German emperor. He had been made to believe that it was God's will the Germans should dominate the whole of western Europe. I was enabled to obtain a clear view of his attitude of mind. He had been "shown" the end of the war—"Germany triumphant." The Black Powers whose tool he had become were thus encouraging him to persevere in his efforts to bring it about. He utterly discredited the idea that England would take any part in it. We should desert the French entente when the crisis came.

None the less I was assured by a far more trustworthy informant, who foresaw the terrible war impending, that in the end our country and France would emerge successful and victorious.

In February, 1911, I had some further information. My notes record it as follows:

"The Americans were anticipating the war, but would remain neutral. It would be confined to Europe, the whole of which would be involved. Some trouble would arise in India, but that would all be safely arranged. Germany was relying to some extent on what she conceived to be our inability to withdraw troops from India, but she would be mistaken. Occult steps would be taken to liberate European troops from India. There are more there than are necessary. Forces that might lead to disruption would be held back."

Again I was told that the outbreak would take place in 1913 and that the war would be "short, sharp, and terrible." I have no note definitely relating to the time it would last, but my recollection is to the effect that I was told it would be over in three months. But as the programme of impending events stood in 1911 it included a successful invasion of this country by the Germans, who would only at last be compelled to withdraw by complete defeat on the continent. The Balkan war, however, drew off some of the mysterious unseen forces making for disaster, and the White Lodge, unable to avert the greater catastrophe altogether, were at all events successful in postponing it. The time thus gained was admirably made use of in the improvement of our navy, and in April, 1912, I was told that the danger of an actual invasion of England seemed practically over. This comforting assurance was emphasized again in the following month, and (it is only fair to add), great credit was given to Mr. Winston Churchill for the work he was doing in stimulating the efficiency of the navy.

From time to time throughout the current

year I heard of various attempts to provoke the European disorder, which were obviated by the White Lodge, and I continually sought to hear what was going to take place in Ireland, where up to a period shortly preceding the outbreak of the great war, preparations seemed to foreshadow serious trouble. I was always told, however, not to be uneasy about Ireland. Nothing in the nature of civil war was imminent there. Events have fulfilled that negative prophecy as well as the more momentous forecast concerning the great war itself now in progress, the awful effects of which on the lower astral planes immediately surrounding the physical earth are frightful beyond the reach of ordinary imagination.

I have one brief note relating to the prospects of the war, recorded in the early days of April, 1913. It runs as follows: "Germany was holding back, knowing the complete preparations of the Entente powers. If war began we should send 200,000 men to France to operate with the left wing."—*Reprinted from "The Vahan."*

### LIFE.

Who am I? Whence did I come? Whither do I go? These questions can best be answered in the larger language of life itself. So far as can be ordinarily ascertained what has life to say to us?

So extensive is the field of investigation that it divides itself into departments, in each of which are the contributions of the greatest intellects of the ages with a result that we know much concerning the composition of the physical world, of the history, properties, and laws governing the universe of form. The contemplation of these may teach us more.

Those men who have devoted themselves to the study of the structure and composition of the earth and of the plant and animal life of the earth, whatever they learn of the ever-increasing complexity of structure, have, as an ultimate, but one message for us, and it is the message of the chemist and the physicist: namely, all these forms are composed of the same matter, reducible to some eighty odd specific chemical elements which are in perpetual motion under the physical laws of attraction and repulsion. This resolves all the phenomena of Form and Function known to man to the transmutations of matter and motion.

Then for the moment let the contour of the graceful trees and leaves, the glossy coats of the forest beasts, the brilliant attire of bird and flower and fish melt away, as indeed



they shall, that instead may be seen the elements composing them.

To quote from Henry Olerich:

Science teaches that all matter is composed of exceedingly minute particles called molecules, and that each of these molecules is composed of two or more still smaller particles called atoms. For example, that a molecule of water is composed of one atom of oxygen and two atoms of hydrogen; a molecule of common salt of one atom of sodium and one of chlorine, and so with all other substances, whether solid, liquid, or gas; but in general the more complex the particular substance the more atoms in a molecule. The molecule of the highly organized brain substance is made up of myriads of atoms.

Until recently it was thought that the chemical atom could not be further subdivided, but modern researches establish the fact that each atom is composed of numerous still smaller particles called electrons.

These electrons appear to be composed of a negative electrical nucleus attracting one or more positive electrical charges, and here do we arrive at the infinitesimal universe where we can better contemplate the endless transmutations of matter, energy, and motion, whether in the stars and planets of the solar system, the body of man, or beast, or plant, or the microscopic organisms of the animalcule:

The molecules, atoms, and electrons, of all known substances do not seem to be packed close together, but have comparatively large interstices or "pores" between them. This can be shown. For example, a considerable quantity of common salt may be slowly put into a bottle already level full with water without increasing the volume of water in the bottle, on the theory that the molecules of salt lodge in the interstices between the water molecules. By hydrostatic pressure water can be made to go through steel, showing that the molecules of steel are so far apart as to let the molecules of water pass between them.

Of the particular form of molecules, atoms, and electrons, little or nothing is yet known, but they are all supposed to be in constant motion of some kind, held together by attractive force and kept certain distances apart by heat or repulsive force. In general, the higher the temperature of a certain mass of matter, the larger the volume, the larger the interstices between the molecules, atoms, and electrons, and the more violent seems to be their individual motion.

That heat expands matter and cold contracts it is a well-known characteristic of matter. The blacksmith heats the tire when he sets it. A bottle full of water set on a warm stove will soon overflow and the hotter it becomes the more it will run out. This does not increase the mass, weight, or number of molecules, but merely increases the volume of the water by forcing the molecules further apart.

Thus science teaches that the matter, energy, and motion composing the universe are eternal, and the total quality always the same;

that the number of molecules and atoms may vary from time to time according to the physical and chemical complexity of their structure, but that the number of ultimate electrons is forever invariable.

For example, a drop of water may be converted into a ball of ice by cooling it below 32 degrees, or converted into a large volume of invisible steam by heating it above 212 degrees; the sunbeam of solar energy silently and invisibly evaporates countless minute particles of vapor, wafts them north, where they again unite by cooling as drops of falling rain or snow, forming the great Mississippi River system flowing south as a liquid. It thus keeps on making the round; south as a liquid river, north as an invisible aerial current.

This is like the Days of Brahma, beginning at the North Pole of Spirit and descending downward to the South Pole of matter and separateness, then back again, becoming one with the whole. This is the One Great Life of which we have learned. Science can not tell whether matter is a form of energy, or energy a form of matter, but the two seem indissolubly united. For we know of no energy apart from and independent of matter. Nor do we know of any form of matter incapable of manifesting energy and motion. "These two are the germ and the germ is one." The wheels of life forever revolve:

Thus we may see by what circuitous route the energy which combines and separates molecules, atoms, and electrons composing the air, water, and soil of the field and garden may be slowly and silently transmuted into a brilliant eye, a keen ear, a skilful hand, a stomach capable of digesting, a nerve fibre thrilling with the emotion of love and the marvelous brain functioning mentality. And all this endless variety of form and function seems to be due to the peculiar combination and ceaseless arrangement and rearrangement of electrons, atoms, and molecules. From the soil to the plant, from the plant to the animal, and after death, the lifeless organisms and their vital energies again disintegrate, and the same electrons become once more earth, air, water, or a constituent part of some organic being.

In the same manner but on a much grander scale does the Nebular Hypothesis endeavor to explain that our solar system slowly evolved in obedience to the same law of transmutation of matter and energy from a glowing, homogeneous nebula to its present concentrated form and function. At this primitive "beginning" of the nebulous sun, the heat was perhaps so great that the chemical formation of atoms and molecules was not yet possible: so that each electron was then perhaps a separate entity, a little world of its own far removed from its nearest neighbor, but holding within itself all potentialities of future co-operation with other electrons, slowly producing by successive steps the progressive transmutations of matter and motion, the endless and ever-changing varieties of form and function—chemical, physical, biological, so-

cial, and psychological—with which our world and billions of other worlds perhaps, are so richly endowed.

Here, then, is the great picture of life. Viewed in another way it may be seen to embrace an endless ladder of being, or an infinite number of sentient, conscious units of ever-increasing capacity for individualized consciousness. It is the One Reality of Consciousness that invests the forms, calling them into being in accordance with the state of manifestation.

He who clings to these forms will ever experience desolation when they pass from him, as they surely will, but he who realizes that consciousness is the Oneness of life, and letting go of form, merges himself in it, will begin to see by a new light, the light of his own being, the light of unfettered consciousness, the light of life itself, the light that never was on land nor sea which is the way and the truth for every man. Thus will he need no teacher. He will know himself and life.

#### NATURE'S LADDER.

I can hear a far-off echo from the Paleozoic age,

As it rings,  
As it sings,

What a memory it brings  
Of the mighty deeps of ocean where I  
sprawled with lazy motion  
'Mong the jelly fish and other slimy things.

But again, I catch the rhythm of a song of later years

And I scan  
Nature's plan

Of the great dim dawn of man  
I was sly and I was savage, I could fight and  
kill and ravage—

Yet the germ of good was slumb'ring in my  
clan.

Ah, the music now is ringing with a higher  
song of hope.

As a pod  
'Neath the sod

Climbs the flow'r above the clod.  
So I've climbed by slow gradation from the  
earliest creation

So I'm climbing still from mollusk up to  
God. —Mary Kenniston in *Sunset*.

That nothing walks with aimless feet,  
That not one life shall be destroyed,  
Or cast as rubbish to the void  
When God hath made the pile complete.

—Tennyson.

#### THE CONQUEROR.

I face my failure with a glad despair;  
Along the way I strove and strove again;  
And now that I have missed the goal, elate  
I drink and laugh and speak a deep amen!

The world was roseate before my eyes;  
'T is roseate still, but with the glow of fires  
That feed upon the fabric of my dreams,  
And leave me but the ash of my desires.

Yet I will love my life unto the end—  
There is no end, for life is life for ay,  
And by the goodness of a God unknown  
I'll dare the issues of another day!

—Richard Wightman.

Man is his own star; and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate;  
Nothing to him falls early or too late.  
Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still.

—Beaumont and Fletcher.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

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## ACHIEVEMENT.

Is it possible that the kingdom of heaven, the greatest of all gifts, is to be bestowed for the mere asking? Who is to thus bestow it, and to whom would it appear to be the right sort of a kingdom were it so bestowed? Or, if it is a gift, and not of man's making or choosing, wherefor does he work and struggle? The average life is discouragingly short; the greater part of man's plans and dreams must remain unrealized. Yet, look where we will, we see men, millions of them, in every state and condition, laboring throughout the days, throughout the years; each treading a pathway in the labyrinth of life which he can see, each keeping pace to the note of a drummer whom he can hear, and all, with a fount of hope and a promise of understanding ever generating itself within, making the way clear and the burden bearable. Thus is being woven the great scheme of life, all feeling their part therein. No one doubts himself, no one doubts his work, and no one but finds the joy of life in learning—learning that he may the better fill that part. Notwithstanding the fact that, at untimely hours, one by one are called, and work must be dropped and left, notwithstanding the fact that overwhelming hardships overtake the whole, or the parts, life, and the joy of attainment still triumphs in that assemblage of beings—humanity.

There is reason for this. In the breast of each is a spark destined to expand. Invisible it is as the oak within the acorn,

and undistinguishable as space itself. It is the fire within that lights the way—that shows the next step to each. Just the next step, whether it be the experience of sensuous sensation, intellectual attainment, or the struggle to realize spirituality, it is to each the achievement of the next step, and the meaning of its significance in terms of pain or pleasure that shows itself as light along the path of achievement. The law by circumstance and condition will provide it, conscience, in the language of the universal, will stipulate terms for it, and the heart of life, coming to rest from whence it was set in motion, will make known success or failure.

Man is self-conscious, and treasures the hope of life forevermore. His goal is to know this immortality in individualized consciousness grown to universal realization. His path, through many lives, evolves by steps that must be taken at the dictate of free will. Thus by achievement will he attain to a heaven of his own making, a culmination of his potencies, and a knowledge of life eternal in the Ever-present. He will know himself as the way, the truth, and the light, and "whatsoever his hand findeth to do, he will do it with his might."

## WHOSOEVER WILL.

There are probably very few earnest Theosophists who have not looked forward to some day in the not too distant future when it will be their privilege to enter into individual relationships with



those Masters of Wisdom whose combined Will constitutes the Spiritual Government of the World. It is a proper and a worthy hope, a hope that will not fail of realization if it be sustained by effort and by adhesion to law.

For this, like all else, is governed by a law not to be slighted even by the Masters of Wisdom themselves. They do not hold aloof from us. 'It is we who hold aloof from Them by a failure to understand conditions, and by a certain obstinacy with which we intrude our selfish personalities into a spiritual domain which will tolerate no selfishness nor separateness. If we would translate faith into knowledge, if we would actually know for ourselves that the Masters of Wisdom "still stand to help the world" we must engage in the work that They are doing rather than select our own labors with a careful eye to our own renown and then call upon Them to aid us. And we are not at all in doubt as to the nature of that work. It does not include the psychic development of individuals, nor the furthering and fostering of those subtle ambitions to leadership and prominence that have done more to blight the theosophical work than all other forces combined. The Masters of Wisdom are interested in the happiness of mankind, and not at all in mere little coteries of people secluding themselves in private rooms and prating learnedly of occult mysteries that they do not understand and are not likely to understand. They are interested in breaking the bonds of superstition and of spiritual ignorance that are more cruel than any bonds ever designed by kings or governments. They are interested in the promulgation of a philosophy designed to bring with it the sense of freedom that comes from the sense of individual responsibility, since there is no other freedom worth having. They are interested in the general recognition of a law that shall stand warningly, even menacingly, between men and their desires, and that shall persuade them that without altruism there can be no real life, but rather such misery and destruction and death as are now darkening the sunlight of even such civilization as we have gained. This is the work to which the Masters of Wisdom have consecrated themselves from ages immemorial. They have said that there is no time for any-

thing else and that those who wish to know Them must seek in the fields where They are to be found, and where the search will not be in vain. But the search will not bring the praise and the applause of men.

It is strange that this must be repeated so often as a corrective to the insidious human vanity that demands the flattery of recognition and that would cast a gigantic image of itself even upon the eternal waters of space. There is only one road to the goal that has been sought by so many, and it is a road traced by the Law of Life itself and upon either side are the dark fields of failure and loss.

### SEARCH FOR THE SOUL

Death and birth are the horizons for earthly existence. But as the horizon has no reality for one who rises above it, so life and death are not real to the man who rises above them. That man may be helped to this point of evolution is the aim of the Ancient Teaching, which gives us a new angle of elevation for our thoughts.

This Wisdom states that the action of all the parts in this universe proceeds from the action of the whole. The source of all the energy in the universe is *One*, and this energy flows through all persons and things alike. This principle is as beginningless, as endless, and as omnipresent as space. Everything that is is soul or spirit, an aspect of the One Source, ever evolving under the rule of law inherent in the whole.

Like Columbus, there are those who make the voyage of the Soul, and who are successful. There is another shore, another knowledge. This knowledge must be tested for itself. There is no way to find the soul, except on its own plane. We hold on to darkness and ask for light. To reach the shore of knowledge, to find the soul, we, like Columbus, must have faith and perseverance. When we realize that we are immortal and that the experiences of life are solely for the purpose of learning one's own identity, a compass has been found which will steer us to the shores of knowledge.

To those that go up to the holy celebrations of the mysteries there are appointed purifications and the laying aside of the garments worn before and the approach in nakedness; until, passing on the upward path all that is other than the God, each in the loneliness of himself beholds that lonely dwelling Being, the Apart, the Single, the Pure.—*Plotinus*.

### WISDOM FROM THE "SECRET DOCTRINE."

The Monads of the lowest specimens of humanity—the "narrow-brained" savage South Sea Islander, the African, the Australian—had no Karma to work out when first born as men, as their more favored brothers in intelligence had. The former are spinning out Karma only now; the later are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of civilized countries.—*Vol. II, p. 178.*

Thus to the profane, the Astral Light may be God and Devil at once—*Demon est Deus inversus*—that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate* Nature, the life-giving and death-giving waves, for death on earth becomes life on another plane. Lucifer is divine and terrestrial Light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of Humanity, both a personal and impersonal entity—personal, because it is the mystic name given by St. Martin to the Best of Divine Creators, Guides, and Rulers of this Planet; *impersonal*, as the Cause and Effect of Universal Life and Death.—*Vol. II, p. 539.*

The cry of despair uttered by Count de Montlosier in his *Mystères de la Vie Humaine* (p. 117) is a warrant that the Cause of "excellence and goodness," supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World. "Au spectacle de tant de grandeur opposé à celui de tant de misère, l'esprit qui se met à observer ce vaste ensemble, se représente je ne sais quelle grande divinité, qu'une divinité, plus grande et plus pressante encore, aurait comme brisée et mise en pièces en dispersant les débris dans tout l'Univers." The "still greater and still more exacting divinity" than the God of this World, supposed to be so "good"—is Karma. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being) has no power to arrest the mighty hand of this greater Deity—the Cause awakened by our actions generating smaller causes—which is called the Law of Retribution.—*Vol. II, p. 585.*

The spheres of action of the combined Forces of Evolution and Karma are (1) the

Super-spiritual or Noumenal; (2) the Spiritual; (3) the Psychic; (4) the Astroethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely Physical Spheres.—*Vol. II, 657.*

### THE OPEN EYE.

Modern students of the mysteries of antiquity disclose the interesting fact that all the great temples of ancient nations appear to be constructed with definite reference to astronomical phenomena; and, since these facts loom before our eyes, it is as well to consider them as perhaps indicative, by their very universality, of principles and truths destined to be the heritage of "him who would know."

By the remarkable fact that skillful surveyors are able to determine the amplitude of the sun at the summer or winter solstice for any latitude in any past year, much interesting information is within our reach concerning the sites of ancient temples.

Of those laboring in this field none is more painstaking than Mr. Norman Lockyer, who has compiled the data acquired by scientific men regarding temple worship, and he lays down for our consideration well authenticated facts regarding ruins all over the world.

In speaking of Assyrian temples Mr. Lockyer states that many are supposed to be orientated so that the angles face the cardinal points, and that the situation of Nineveh, the religious centre, was in the latitude of the amplitude of the sun at the summer solstice.

In China the most important temple is orientated to the winter solstice.

In Egypt it is found that in the temple of Amen Ra, one of the wonders of the world, the amplitude of the point to which the great axis points is the amplitude of the place of sunset at the summer solstice in that latitude, and the axis of a small attached temple points exactly in a position of the winter solstice. Like correspondences appear also in Kasr Kerun, the Avenue of the Sphinxes, Erment, and three temples of Karnak.

Again: "Just as surely as the temple of Karnak once pointed to the sun *setting* at the summer solstice, the temple of Stonehenge pointed nearly to the sun *rising* at the summer solstice. Stonehenge, there is little doubt, was so constructed that at sunrise at the same solstice the shadow of one stone fell exactly on the stone in the centre." It is suggested that the news of the arrival of this instant was flashed through the country by means of fire, and is probably the origin of the "midsummer fires" so often referred to by authors.

"The temple of Jerusalem was parallel to

the temple of Isis; it was open to the east, closed absolutely to the west. In plan it was very like an Egyptian temple, light from the sun at equinox being free to come along an open passage, and to get at last to the Holy of Holies. We find that the direction of the axis of the temple shows the existence of a cult connected with the possibility of seeing the sun rise at either the spring or autumn equinox."

"The most important of the state observations of China is the sacrifice at the winter solstice, performed in the open air at the south altar of the temple of Heaven, December 21." In a description of the structure of the steps and terraces there is a conspicuous recurrence of the number three and its multiples.

Modern scientists see nothing more in these temples than astronomical observatories. Mr. Lockyer says: "They are the first we know of in the world. The apertures in the pylons and separating walls of the Egyptian temples exactly represent the diaphragms in the modern telescope." Yet, another writer in describing the wonderful symbolical ceremony that took place once a year in the temple of Jerusalem, gives another interpretation. It seems that at the moment of illumination from the sunrise on this special day the high priest, too, was illuminated." His vestments, and the jewels thereon shone out with a splendor not before natural to the stone," adding that, "two hundred years before his time these things had ceased, God having been displeased because of the transgression of the law." An inscription of Thothmes III which refers to the secret place of the gods is translated thus: "More glorious than what is created in heaven, more secret than the place of the abyss, and more invisible than what is in the ocean."

Could it be, then, that the ancients were in possession of some knowledge based on what are now, to us, only the scientific commonplaces of number, law, and physical phenomenon, of which we have entirely lost the key? Could it be that there is some astronomical verity for the reason that every saviour of the world is supposed to have been born in the month of December? And with regard to the structure and orientation of temples, are not our own a living witness of what used to be?

To quote from Mr. Lockyer, "All of our own churches are more or less orientated. Any church that is properly built will have its axis pointing to the rising of the sun on the Saint's Day. Certainly, in the early

churches they were all orientated to the sun, so that the light fell on the altar through the eastern door at sunrise."

The late Gilbert Scott in his "Essay on Church Architecture" gives a very detailed account of these early churches, "which in this respect," he says, "exactly resemble Egyptian temples."

"In regard to old St. Peter's at Rome, so exactly due east and west was the Basilica that, on the vernal equinox, the great doors of the porch of the quadriporticus were thrown open at sunrise, and also the eastern door of the church itself, and, as the sun rose, its rays passed through the outer doors, then through the inner doors, and, penetrating through the nave, illuminated the High Altar." The present church fulfills the same condition.

There is a link somewhere.

### THE RABBI'S SONG.

If Thought can reach to Heaven,  
On Heaven let it dwell,  
For fear that Thought be given  
Like power to reach to Hell.  
For fear the desolation  
And darkness of thy mind,  
Perplex an habitation  
Which thou hast left behind.

Let nothing linger after—  
No whispering ghost remain,  
In wall or beam or rafter,  
Of any hate or pain.  
Cleanse and call home thy spirit,  
Deny her leave to cast,  
On aught thy heirs inherit,  
The shadow of her past.

For think, in all thy sadness,  
What road our griefs may take;  
Whose brain reflect our madness,  
Or whom our terrors shake.  
For think, lest any languish  
By cause of thy distress—  
The arrows of our anguish  
Fly further than we guess.

Our lives, our tears, as water,  
Are spilled upon the ground;  
God giveth no man quarter,  
Yet God a means hath found;  
Though faith and hope have vanished,  
And even love grows dim;  
A means whereby His banished  
Be not expelled from Him.—*Kipling*.

Give us what is good, whether we pray for it or not; and avert from us the evil, even if we pray for it.—*Socrates*.

### MIND AND MATTER.

(Extracts from an address delivered by Charles L. Dana, M. D., LL. D., printed in the *Elm Tree Monthly*, Woodstock, Vermont.)

In all my previous descriptions of the physiology of the nervous system, I tried, as I have said, to explain everything by physical, chemical, or some other known form of force. I asserted, as the received opinion, that there is no distinct force which is to be called *vital*, as distinguished from other forms. That is to say, nervous energy, for example, is made up by and transformed into its equivalents of heat, light, chemism, or motion. In our descriptions of the physiology and anatomy of the brain, I carried the same principle along, of trying to explain all the phenomena by simple chemical and mechanical processes. It was shown as regards the minute structure of the brain, that it contains a network of cells and fibres, or neurones, which seem to be developed in correspondence with the functional work of the brain. We have one part in which there are begun chiefly volitional movements, another which receives sensations of light or of sound, and quite definite boundaries are marked out as the physical basis of ordinary consciousness and of the higher mental processes. It was natural, therefore, to ask whether one could go one step further, and explain all the phenomena of the mind by simple mechanical changes in matter, analogous to those of secretion of gastric juice, for example. There is a school of physiologists who do attempt this. The activities developed in the brain cells are considered to be quite similar to those developed in the glands of the stomach. As the stomach cells secrete gastric juice, so the brain cells "secrete" (*i. e.*, by their activities produce) the various phenomena of thought and feeling.

We measure functional activity by the work accomplished and by the heat, the chemical and electrical changes, and the waste products resulting from the wear of the organ. In the case of a muscle, the work is some form of effective motion and heat, the waste is chiefly C O. In the case of the brain, the work results in mental states (psychoses), the physical equivalent is some electrical and some chemical action. It might be legitimately inferred, therefore, that in time, just as we can get the equivalent in heat units and chemical change of the force expended in contracting a muscle, so we can get the equivalent in heat units and chemical change of the force ex-

pended in certain phenomena of consciousness; that we might measure the intensity of grief by the chemical changes in the excretions and get the force of value of an intellectual act by learning the correlative changes in the chemical composition of the brain tissue. But this is just what can not be done, as I will show later. Meanwhile let me do a little arguing as to this mechanical or secretion theory of mind.

It was one of the old-fashioned customs among logicians to disprove an argument by the process known as *reductio ad absurdum*. Assuming a purely mechanical theory of mental phenomena, we are reduced by no means to absurdities, but something very serious. If we assume that mental states are purely the product of the brain-cell changes, it must follow that if these brain cells are pure in quality, peculiar in arrangement, few in number, or are disturbed by disease, the mind will be correspondingly affected. Every action of the mind depends on a change in those cells. Hence, there is no real free will. Our apparent choices and volitions are the result of a brain chemistry. The quality and peculiar activity of a mind depend entirely upon that of the brain tissue. If this is so, a man can be no more responsible for what his brain cells do than he is for what the glands in his stomach or the cells in his liver perform. It is unquestionably the fact that a purely mechanical explanation of mental phenomena destroys all theory of free will and makes human beings automata or machines. We are put under a physiological fatalism, more rigid than the Kismet of Mohammed, or the fore-ordinating dogma of Calvin. Man, by this theory, is the slave of his gray ganglionic cells. He can by education and a proper environment develop latent tendencies, and repress others. But he must have kind of brain tissue which furnishes an inclination to do this. This conclusion is accepted by many, and a scientific ethics has been evolved which has for its aim the making of human beings into well-disposed automata.

These will behave well because the physical basis of virtuous conduct preponderates. This is determinism, and to some it is a very hopeful theory. But at present we only know that the acceptance of the idea of no responsibility by the social organism is impossible. What is impracticable and untrue for the social organism is pathological, untrue, and false for the human organism. What is socially false is physiologically false. A natural law that does not apply to the working of the biological complex society does not apply to the bio-



logical unit man. What is false for a whole is false for a part.

A second consideration is one which relates to the law of the correlation of forces. Under this law, you know, every form of energy is thought never to be lost or to increase, but simply to change its form. We can, therefore, find the equivalent of this energy in another; the amount of motion which a machine produces is measured by its equivalent in heat; the amount of heat produced by a ton of coal can be measured in units of motion; and so on, with electricity and magnetism. Now if, as it is asserted, mental phenomena are only a form of the one universal force pervading the universe, then we should be able to measure the amount of mental work by chemical or heat units of some kind. But the attempt to apply this law to the mind is a failure. As we know now, the same amount of chemical and heat phenomena will result in producing the fancies of the imbecile as result in the highest flights of the imagination or genius, or in devising the profoundest schemes of statesmanship. Thus, take a man engaged in ordinary clerical work. He thinks steadily for half an hour. The process is: molecular changes in brain cells, with

- (1) gr. || waste tissue.
- (2) .004 heat units.
- (3) resulting in solution of an arithmetical problem.

On the other hand, a man of genius thinks for half an hour. The process is:

- (1) gr. || waste tissue
- (2) .004 heat units
- (3) resulting in an essay, or mechanical invention or a poem which affects the minds and characters of men for centuries. Is there nowhere, therefore, a fault in the law of the correlation? Has not some new element entered? . . .

There is another further difficulty. Consciousness is a thing which exists in time, but not, so far as we can understand, in space. We know that matter and motion, in whatever form, exist in some place and exist for some time, and it is invariably necessary to suppose time and space in order to conceive of them. But mental states have no such conditions. When a brain cell vibrates a conscious feeling arises, but the latter is something that can not be metaphysically conceived as resulting from this vibration; any more than we can conceive that the union of 2 and 2 can make a cabbage, or a stimulus to the stomach can produce a sum in arithmetic.

We can not, I repeat, conceive how a molecular change in a nerve-cell can result in

a conscious state. Heat and light, and so forth, we can reduce to motion, and can, in a measure, understand them. They are but the tremblings of the ether.

But are conscious states modes of motion? According to a mechanical theory, they must be. There is, to be sure, a molecular vibration in the nerve-cell, and a readjustment of its plasm in states, we will say, of exalted feeling. But this "feeling" itself is an end-product, which we can not conceive as a vibration of matter or form of physical force.

Thus, our lines of reasoning lead to the conclusion that something exists running parallel to the chemical and physical activities of the brain, which is not a form of energy or matter. Now, if consciousness does not produce matter, if the material universe is not a vast phantasm, if matter can not be conceived as being transformed into consciousness—then there are two things co-existent—running parallel in their activities, but not having any causal relation. We have then the doctrine of parallelism, which is this: The universe contains something beside the material. Each atom is clothed or attended with something which is not atomic. As the atoms combine in the course of evolution, this something, which may be called the *psyche*—for want of a better name—becomes more complicated also. The brain-cell of man is made up of the most complex of all known substances. Its molecules are unique in their large number and delicate equilibrium of their structures. Naturally, the paralleled *psyche* is also more complicated and complex in its activity, and makes itself known as the consciousness of man.

But, it will be asked, if this complex brain-cell dies and decomposes to its original units, does not the *psyche* pass back in the same way? This must be so, unless there is a new creation with the growth of each human mind. For the atoms must be as they fall into their original endowment of *psyche*. Yet it is evident that the *psyche* of the human brain is something more than the simple addition of. we will say, the 1000 million atoms which make up its cells. Otherwise, we could make a soul in the laboratory. Something new is added by reason of the peculiar adjustments and infinitely delicate interplay among these brain-cell molecules. Nature has built up a wonderful machine; this does its work, wears out and goes to pieces, but with the building of the machine has appeared a new something that is not part of the machine as we have shown, not being like matter in attributes. It does not follow that this goes to pieces also.

though I admit this may be the case. But I am only stating another view that is scientifically legitimate. If now the world is constantly giving birth to the new *psyches* and throwing them off at death; how can this last without draining away the original source, or crowding the universe with spirit. It may be said that I am getting deeper every minute into transcendentalism, but I will not be frightened with names. The doctrine of an all-pervading ether would have sounded very theosophical one time. There may be an all-pervading *psyche* which supplies the ultimate elements, and receives to itself the perfected forms into its bosom. The material universe works itself up out of gas into coördinate systems and complex individuals, and is undergoing, so far as we can see, a purposeful transformation. The *psyche* which also pervades the universe may do the same, and the souls of men may go to perfect the statue of God.

### SOURCES OF WISDOM.

*Would it be correct to say that Wisdom is the result of a memory of other lives, even though that memory is not actually recorded in the brain?*

It is hard to answer such a question with precision, since there are different kinds of wisdom and they are all rare. But why not argue from analogy? We usually associate a certain sort of wisdom with age. We assume that the aged have a store of experiences from which to draw, and that their judgment is therefore more reliable. But we often meet with a wisdom for which we can not account by the ordinary theories of human experience. Abraham Lincoln showed a profound statecraft which none of his known experiences can explain. The same may be said of Napoleon's genius for war and of Beethoven's genius for music. Now if the comparative wisdom of the aged men is due to his store of experience we may assume that all wisdom of the sort is due to the same cause, even though the details of that experience and of its acquisition have been forgotten. The spiritual memory of past lives may then take the form of intuitive perception of right action, and this we call Wisdom, or, in exceptional cases, genius.

There is an old Chinese legend that may help in this connection. We are told that every reincarnating being must pass over a bridge on its way back to earth. On the bridge is an old woman whose duty it is to pass a sponge over the forehead, and so to

wipe away all memories of past births. But it sometimes happens that an agile soul eludes the vigilance of the guardian of the bridge and so preserves its memory, and then men say that a genius has appeared in the world.

The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy.—*Professor Fiske.*

When I leave this rabble rout and defilement of the world, I leave it as an inn, and not as a place of abode. For nature has given us our bodies as an inn, and not to dwell in.—*Cato.*

The eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as a hereditary disease upon the nineteenth.—*H. P. Blavatsky.*

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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## LOST OPPORTUNITIES.

Some of the churches of San Francisco having invited an association of commercial salesmen to diagnose their malady are now indignant because the resulting report is unpleasantly candid and disagreeably truthful. The churches, says the report, are waning because they do not "deliver the goods," because they deal only in theological absurdities and impossibilities, and because they have nothing to offer that it is worth the while of intelligent people to seek or to accept. And every impartial observer knows that this is exactly true. There is more solid spiritual nourishment in one of Grimm's fairy tales than in the average sermon.

But in their determination to accept nothing but a flattering condolence and applause the churches are missing a great opportunity. Never before in the history of civilization has there been so wide a demand for a religion that shall show the meaning of life and of death, that shall offer a corrective and a compensation for the meannesses of our social system. It is an unvoiced and an inarticulate demand, but it is none the less unmistakable. It shows itself sometimes as a weary or a contemptuous rejection of religion in its entirety. It may take the form of Spiritualism, of New Thought, of Psychic Research, of any one of the extravagances of speculation and of experimentation that now surround us. But it is always a search for some knowledge that the churches have not, and it is based upon an intuitive certainty that

knowledge exists. Like hope itself it is the stirring of a spiritual memory that speaks dimly of what has been and of what shall be again.

A great surprise and a great success await the church that shall have the courage to cut itself adrift from its anchor of theological absurdities and to set forth boldly in search of the Gnosis, the knowledge that was once given to it by Theosophy. At the present time there are comparatively few thoughtful persons, free from ecclesiastical affiliations and prejudices, who do not believe, for example, in reincarnation, or at least who are not willing to consider it as a reasonable hypothesis. Now why do the churches allow themselves to be left behind in this matter? Reincarnation was once a part of Christianity. It was accepted by practically the whole Christian faith. It is to be found in the sacred writings and in the philosophy of eminent Christians of all times. It was expunged from dogmatic Christianity at the bidding of a church unwilling to surrender the power and the perquisites incidental to the supposed possession of the keys of heaven and of hell. And when the teaching of reincarnation was thus banned the spiritual power of the churches went with it. They were no longer able to explain the mysteries of life. They were no longer able to point to a law of justice, of compensation, and of recompense. They no longer had anything to offer to the outcast and the dispossessed. And from that day to this they have had only



stones to give in response to the cry for bread. And when people show that they are tired of stones the churches loudly deplore a loss of faith and demand to be recognized as the sole depositaries of religion and of spirituality.

If the churches are to recover their influence they must recover also their wisdom, and this is the Theosophy that they have forgotten. They must teach reincarnation as it was taught in the Bible and by the early Church. They must teach an eternity of individual life that knits an immeasurable past to an immeasurable future, and all under the control of a law of cause and effect that is alike perfect mercy and perfect justice. They must show that life is something worth living and that death is something worth dying, and then they will no longer have cause to complain of waning audiences and they will no longer have to ask an association of commercial salesmen to diagnose a complaint that is no more than the ancient disease of ignorance, arrogance, and stupidity.

#### RESPONSIBILITY.

Some of our religious newspapers are still grievously troubled by the charge of responsibility for the European war. Christianity, they say, has not been a failure, since Christianity has not been tried. It still awaits a general acceptance, and if the general acceptance should come there would then be peace on earth and good will toward men.

True enough. To defend one's self against charges that have not been made in the hope that charges that have been made will be overlooked is an ancient trick of debate. No one has charged to Christianity the responsibility for the present war, but a good many people have laid this terrible onus upon the tortured caricature of Christianity presented by the churches. The facts of the case are indeed so obvious that the wayfaring man, though a fool, can not err therein. For two thousand years the churches have undertaken to be the medium for the transmission of religion to the world. And the culmination of that two thousand years of effort is the rush to arms of twenty million men, and a ready and enthusiastic slaughter that is without its parallel in history. At least we must admit that the kind of religion presented by the churches has not had

the faintest effect upon human nature, that it has not appreciably delivered the human mind from the thralldom of the beast below it. What should we think of the mathematical student who was allowed to leave college in ignorance of the multiplication table? Assuredly we should blame the teacher as incompetent, and he would make but a poor apology for himself by a heated defense of the science of mathematics.

But recriminations are wasted labor. Let the dead theologies bury their dead, for they are dead. War is not the cause of evil, but the result of evil. Let us hope and believe that it will be also the cure of evil, otherwise our plight is indeed a sorry one. War is the result of the materialisms that we hailed as a new evangel, of the greedy selfishnesses that were foisted upon our poor credulities as the law of life, by the arrogances and the ignorances that were veritably the seeds of death. For why should we hesitate to rob and kill one another? If life has no continuity, if there is no moral law, if man is but a material mechanism, the result of blind force, and doomed to disintegration like a broken clock. If we may rob our neighbor on the stock exchange, why should we not slay him on the battlefield, which is perhaps the lesser of the two evils? If self-preservation is nature's mandate why should there be any restraint anywhere? If we may seek our profit at the expense of another why should we confine our depredations to his individual pocket-book? Why not also pillage his house and invade his country?

It is our fatal stupidity that we have walked blithely upon the modern road, imagining ourselves to be discoverers and pioneers, and without a thought to its awful end. It seems a far cry from the lecture room of a Haeckel to the battlefields of Europe, but they are mother and child, most evil fruit of a most evil tree. We have acclaimed our new philosophies, our materialisms, our doctrines of heredity, of necessity, of irresponsibility, and we have not been able to see that nothing but spirituality, with its tremendous lessons of the continuity of life, of responsibility, and of an individual Nemesis, can ever keep our hands from the stain of human blood, and if the world is now to learn that lesson who shall say that the price is too high?

ways. Nature will bring to pass for us any picture that we form in the mind and hold there. There need be no doubt about that. But if that picture is at variance with the divine picture it must ultimately be destroyed and its destruction will mean pain and sorrow. And whatever the picture may be, the body itself, which is the direct vehicle of the picture-making consciousness, will be subtly affected. If the picture is not a divine one it will produce such changes in the brain and nervous system as to make them irresponsible to the divine light, and that in itself is disease because it is opposed to the divine plan. But if the image-making power is always exercised for the transmission of the divine typical images then the brain becomes transparent to the divine light, and this is what the Wise Ones have called Spiritual Illumination.

### SCIENCE AND RELIGION.

It is not a little remarkable that a professor of mathematics, lecturing on science and religion before a modern university, should invite science to recognize the fact that there is a domain of irrational being into which it can never penetrate with its present weapons and concerning which it would be wise to be silent. Such is the task undertaken by Professor C. J. Keyser in his "Science and Religion," just published by the Yale University Press. Science, he tells us, may properly concern itself with the external phenomena of the superrational consciousness and may reduce these to positive knowledge, but "all around us on every side there is an uncharted region, just fragments of the fringe of it explored, and these imperfectly; it is with this that religion deals."

What right has science, asks the author, to assume that its methods of knowledge are the only methods or that their mere extension will conquer all yet unexplored territory?

Man being at the top of animal intelligence in our little world, finding here no superior species with which to compare himself, assumes, quite uncritically, that whatsoever is knowable is knowable to him, that his present faculties in respect of kind and range require nothing but time to extend the light and dominion of human knowledge beyond any specific point, however remote in the infinite dark of the unexplored. Nevertheless it is highly probable that, even supposing him to have endless time at his command, the sphere of his utmost attainable knowledge, though far larger than that of any lower animal, yet is as definitely limited as that of a fish or a cat. Man has some powers or faculties for knowing that the beasts do not possess. Why should he assume that his faculties are in kind the highest possible or the highest actual?

And even if they were, why assume that he has them in the highest possible degree?

Religion being the exploration of the uncharted fields of consciousness—a definition that certainly leaves much to be desired—it would necessarily cease to exist with the accomplishment of its task and with a consequent completion of knowledge. "Man thinks," says the Persian teacher, "because he does not know. God knows, and so he does not think."

Elsewhere the author speculates on the possible cyclic, instead of direct, path of evolution and here he trenches deeply on the occult philosophy:

Now the speculation of many thinkers has been that the cosmic flux, the stream of the world's events, instead of moving endlessly forward, forever presenting the new, may be in fact a cyclic stream, completing a circuit in a long but finite period of time and so presenting in unchanged order again and again, without ceasing, all and only things and events that are extremely old, having already traversed the self-same round infinitely many times. Whether the speculation be true or not, this great concept of the Cosmic Year with its doctrine of "nothing new" has long since won for itself, like the Platonic doctrine of reminiscence, the glory of living expression in the enduring form of verse, as in the fourth eclogue of Virgil, for example, in the mighty poem of Lucretius, and in Chidher, the beautiful poem of Ruckert. Time does not permit us to dwell upon the manifold implications of this hoar and luring hypothesis, but in its bearing upon our subject one thing at least is evident: even if it were supposed that in such a cyclic cosmic scheme knowledge might, in the course of a given cycle, explore the uncharted completely and that thereupon religion might cease to be, yet, that cycle once completed, knowledge itself would have vanished and, again starting from non-existence, it would be obliged, along with new-born religion, to repeat again the same old tale of strife and struggle up the steep and winding course of cyclic evolution.

To debate the "existence" of the superrational world, says Professor Keyser, were a vain dispute. Whatever quickens and sustains, exists. Aspiration is not mocked. Reason's unattainable ideals are the light-giving Ether of Life. Therein is the precious and abiding reality of the Overworld.

It seems to me a firm and well-grounded faith in the doctrine of . . . metempsychosis might help to regenerate the world.—*Professor Francis Bowen.*

If a day passes without my having learnt something that brings me nearer to God, let not the dawn of that day be blessed.—*Verse from the Hadith.*

### REVOLUTIONARY DAYS.

All things are inter-related and inter-dependent. This world of ours is but one of many planets. Our solar system is one of many, and all are related to one another and dependent upon one another. Any revolution is caused by a feeling of the souls involved that they are prevented from exercising their rights. But back of all this is evolution, which causes revolution. The power of unfolding from within outwards is in every being. When the people of any country have felt themselves hindered in their natural freedom there has been a revolution. There have been revolutionary days since all time, and the great underlying causes of evolution have produced them.

We need a key to the mysteries of life's problems, a test for truth which will explain all things. This key should constitute real knowledge, and not a belief, for a belief is a confession of ignorance. Theosophy presents certain fundamental propositions, which lie at the basis of all being, and which, when once seen to be reasonable and logical, furnish a real basis for the understanding of life's problems.

The conception of many that Deity is personal is illogical and inconsistent. All beings are finite. No being, however grand, could be the Infinite. Form implies limitation. Each nation has had a god or gods which were but a reflection of their own ideals. There can be, however, but One Infinite, One Absolute Source, of all manifested life. From Space, the invisible, everything visible has come, and space can have no conceivable beginning nor end. Space, then, can be taken as a symbol of That which must ever remain nameless and incomprehensible. Each being in the universe is an expression of the Absolute—each a ray, and one with, the Divine. As such we are all bound together. We are all living in one sea of life, unfortunately made very turgid by our own faulty thoughts and acts. We are also dependent on the kingdoms below and above us. We are That which is experiencing all things—seemingly divided, but in reality not so, for each is the perceiver, the Spirit which is ever working for a grander expression of being, of soul. By dwelling in thought on our own essential nature we can gain an ever-increasing realization, an ever greater expression of our own divinity.

All progress goes on through law. There is no chance in the universe. A sufficient cause produces an effect proportionate to its energy. Every being in the universe has evolved under law. This is a working of the Law of Karma

or Justice, which always prevails and never fails. The scales of action tend always to balance, equilibrium will always be restored. We reap what we have sown.

Man is either immortal, or he is not. If man can obtain immortality it must be something different from man. Our brains have not been trained to think about ideas of immortality, and hence do not respond to these ideas. A time will come when we shall remember all about our former incarnations. Then we shall possess a knowledge of a continuous existence and undying consciousness. This consciousness we now possess, but our mind, the soul's instrument, has not been trained sufficiently to bring this knowledge into our every-day consciousness on this plane of manifestation.

The effort of the spirit of man to be free brings about revolutions, as in the days of the American Revolution, when the laws of the new country were laid down on the lines of brotherhood. The present war in Europe is the working out of old Karma, the logical sequence of old hatred in lives past. Such wars must continue until the ideas men now hold undergo a complete change, until they see that brotherhood is a fact in nature. It is for that purpose that Theosophy exists in the world today, at a time when men need this knowledge most.

### SOME EXTRACTS.

The world belongs to the man who is aware of his ego.

The world, I say, belongs to the man who knows himself and who is so entirely the master of his will and his thought that he can do things without giving men any answer other than "yes" or "no"—indifferently—all his life long.

When I say will, I mean will; I mean the decree, unalterable, irrecusable, of the ego; I mean the indefectible warrant of the Man Inside; that is the will.

That wastrel in the park, prodded by Law in Buttons; he was precisely what his desires had made him.

And that tawdry girl, shaming the street lamps?

And that drunkard, taking the edge of the alley or smouldering in his club?

What they most desire they have; for it is an iron law that no man shall fail of his desire.

A man may gain power, but he can not

guard it, unless he so uses his power that others are the better for it—that they are made stronger and more capable of exercising power themselves.

No man may have power unless others are the better for his having it. And what is true of power is true of wealth; and of wisdom—only he possesses wisdom who scatters it.

Know yourself: learn what the ego wants—and neither men, nor castes, nor cities can prevent your getting it. It is a law; just as it is a law that you can keep nothing unless other men, castes, cities, are the better for your having it.

The collective soul is always armed against the individual who tries to escape from it.

The ages, timeless and limitless, lie behind your ego; but they lie before it also. You are the centre of a circle which has no circumference. All time and all space are round you. You are in eternity—like a ray of light, speeding past Capella, and past ever-rising stars beyond. The ego must go on; and it must follow the curve you have given it to travel.

Let me reveal to you, Philemon, a ghastly and abysmal truth: You are immortal. Like that far-off protozoadic ancestor, you are doomed to ignore death. You may change, but you can not die. From the simple, through the complex, to the simple; that has been your ego's road of evolution. And on? Still going on. To what? To exactly what you have made it ready for.

You can protect yourself (when dead) by so living in this life that the ego will follow the high road and not the low road. What you are you will be. You can not change the curve merely by adroitly slipping out of your body.

Take the high road, Philemon.

The fairest company is walking that road.

The law of evolution—if it be a law at all—is universal, and its application to the immaterial ego is quite as exact as its application to the material body in which the Man Inside walks the world. The gradual perfecting goes on.

And your reëmergence, Philemon, shall take place.

You shall emerge into a fair company?

You will find exactly the company you vi-

brated to in this vibratory world. You can meet only those who have projected their egos out upon curves similar to your own. The Inside Passengers who are going your way will alight at your station and no other. And therefore, Philemon, if you would protect your ego—when, at last, your strong body lies dead, with women bending over it—live well in this world; create only such vibrations as you would care to pass eternity withal. And, since all is vibration—thought, aspiration, feeling—think highly, aspire nobly, feel purely.

Then you shall emerge into a fair company.

(From *The Ego Book*. By Vance Thompson. New York: E. P. Dutton & Co.; \$1 net.)

### THE VISION OF THE PROPHETESS.

"These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater and more hidden ones which are the crown of these, and to which, if you pursue them in a right spirit, they will lead, I know not whether you will be able to attain. But I will do my utmost to inform you, and do you follow if you can. For he who would proceed aright in this matter should begin in youth to visit beautiful forms; and first, if he be guided by his instructor aright, to love one such form only—and of that he should create fair thoughts; and soon he will himself perceive that the beauty of one form is akin to the beauty of another; and then if beauty of form in general is his pursuit, how foolish would he be not to recognize that the beauty in every form is one and the same. And when he perceives this he will abate his violent love of the one, which he will despise and deem a small thing, and will become a lover of all beautiful forms; in the next stage he will consider that the beauty of the mind is more honorable than the beauty of the outward form. So that if a virtuous soul have but a little comeliness, he will be content to love and tend him, and will search out and bring to the birth thoughts which may improve the young, until he is compelled to contemplate and see the beauty of institutions and laws, and to understand that the beauty of them all is of one family, and that personal beauty is a trifle; and after laws and institutions he will go on to the sciences, that he may see their beauty, being not like a servant in love with one youth or man or institution, himself a slave, mean and narrow-minded, but drawing toward and contemplating the vast sea of beauty, he will create many fair and noble thoughts and notions in boundless love and wisdom; until on that shore he grows and waxes strong, and at last



the vision is revealed to him of a single science of beauty everywhere. To this I will proceed; please to give me your very best attention.

"He who has been instructed thus far in the things of love, and who has learned to see the beautiful in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty (and this, Socrates, is the final cause of all our former toils)—a nature which in the first place is everlasting, not growing and decaying, or waxing and waning; secondly, not fair in one point of view and foul in another, as if fair to some and foul to others, or in the likeness of a face or hands or any other part of the bodily frame, or in any form of speech or knowledge, or existing in any other being, as, for example, in an animal, or in heaven, or in earth, or in any other place; but beauty absolute, separate, simple, and everlasting, which, without diminution and without increase, or any change, is imparted to the ever-growing and perishing beauties of all other things."

Now in none of the volumes of the physiology of animals, that I have consulted, can I find any attempt whatever to grapple with the fundamental question of the directive power, that in every case first secretes, or as it were creates, out of the protoplasm of the blood, special molecules adapted for the production of each material bone, muscle, nerve, skin, hair, feather, etc., carries these molecules to the exact part of the body where and when they are required, and brings into play the complex force that alone can build up with great rapidity so strangely complex a structure as a feather adapted for flight.—*Alfred Russel Wallace.*

This "thinking of one's self" as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena.—*H. P. Blavatsky.*

The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance.—*Buddhist Text.*

Realms of spirit everywhere,  
Nest in nest, lair in lair:  
Ideals within are reals without,  
Encompassing fields and compassed about.

As for knowledge I bear her no grudge: I take joy in the pursuit of her. But the other things are great and shining.—*Euripides.*

#### "HIGH AND VAST BEYOND COMPUTE."

High and vast beyond compute,  
A realm of Being absolute,  
Supernal source of lights that glow  
In radiant tremors felt below.

Reason's glory is in her dream  
Her highest Truth and Worth supreme  
Intimate and half reveal  
What they are in what we feel.

Illusion all? How are we blind  
To deem illusion of the mind  
The holy Light by which we see,  
The sheen of Ideality.

The Light and Soul of what we mean,  
What is Felt in what is seen,  
The hid Intent of thought, unfurled,  
The Glory of the Overworld.

—*Professor C. J. Keyser.*

He who instructs the ignorant is like a living man amongst the dead.—*Verse from the Hadith.*

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# U. L. T.

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## SIR OLIVER LODGE.

When Sir Oliver Lodge made the definite assertion that he had "talked with the dead" he did an ill service to his reputation as a scientist and a philosopher. Lesser men can say this sort of thing without rebuke, since it is understood that they are expressing mere personal opinions and without the rigid restraints and cautions demanded by science. But that a man of the eminence of Sir Oliver Lodge should commit himself to a statement that unquestionably he believes to be true, but that equally unquestionably he can not know to be true, must be the cause of some grief to the judicious. It must also suggest the propriety of a certain reserve in accepting statements that may yet come from the same source.

For Sir Oliver Lodge does not know that he has talked with the dead. It may be said with all deliberation that he could find just as good evidence that others have talked with the man in the moon, by no means an unprecedented claim. Undoubtedly he has encountered certain phenomena that are explicable on the theory of converse with the dead, but they are equally explicable upon other theories with which Sir Oliver can hardly fail to be familiar. The true scientific spirit would have verified these phenomena by every known test, classified them in their entirety, and presented them as phenomena and as nothing more. Explanatory theories should have been

left until the facts had been fully confirmed and digested, not in small and selected batches, but inclusively and comprehensively. Sir Oliver has placed himself somewhat on a level with the primitive mind that *knows* that the Sun travels around the Earth because it can see it moving through the skies. The dog who hears "his master's voice" in the phonograph has just the same kind of evidence as that on which Sir Oliver bases his assertion that he has talked with the dead and perhaps it would be hard to find a better analogy than this.

Sir Oliver's evidence does of course consist of small and selected batches of the phenomena of what is called psychic research. Outside of these small and selected batches there is a vast field of cognate fact with precisely the same physical characteristics, but wholly insusceptible of the same explanation. These other facts, while having exactly the same phenomenal values, are often of a nature so puerile, so foolish, so gross, so vicious, as to preclude a human origin as we ordinarily understand the term. Now it is often charged, and rightly charged, against materialistic science that it formulates its premature theories and then rejects all facts inconsistent with those theories. Sir Oliver seems to have committed precisely this same offense. From a large aggregate of phenomena he has selected a few that seem to be consistent with his theory of intercourse with the dead, and he rejects all other

facts that have precisely the same phenomenal values, but that are not only inconsistent with that theory, but that actually negative it.

Sir Oliver Lodge at once discloses the weakness of his position when he answers the challenge to produce his proofs. Of course he has no proofs to produce. He says: "Persons can not receive proof so long as they shut their minds to evidence. The beginning of proof is telepathy, that is, the connection between minds through unknown and apparently immaterial channels, but no paper, even on telepathy, has been accepted by any orthodox scientific society. The whole subject is taboo. The average scientific man has made up his mind that things out of common are impossible, and he will not listen with any seriousness to evidence for them. Consequently, the subject has been studied and evidence partly published by a specially constituted society for physical research, which was founded, in the face of ridicule and opposition, by some men of letters and philosophy imbued with keen scientific temper, acting in conjunction with a few men of science. Among these Balfour Stuart, P. C. Tait, Sir A. F. Barrett, Alfred Russell Wallace, Lord Rayleigh, and Sir William Crookes may be mentioned. This work has been carried out in the most critical and careful manner and in the proceedings of that society can be found a record of facts which, to most of those who studied them, amount to a cumulative proof of the reality of facts not yet admitted by orthodox science. Of these facts telepathy is one."

Now his position would have been a strong one, indeed an invincible one, if he had pointed to the facts of telepathy, to all other facts that are facts, and had demanded of orthodox science that it face the situation and aid in the work of research. He would then have enlisted the sympathy of intelligent minds everywhere, and he would have so forced the hands of his opponents that they must have chosen between surrender and discomfiture. But when he confines himself to a few vague generalities about telepathy and then goes on to suggest that these furnish, or can furnish, proof of communion with the dead he merely places himself at a grave disadvantage and ren-

ders a positive injury to the cause that he has espoused.

The report of Sir Oliver's reply is necessarily abridged and condensed, and we must therefore make allowances for omissions and for inaccuracies. None the less it may be well to remove the impression that the eminent men whose names he enumerates are prepared to support his contention on the main issue. So far as we are aware there are few if any of them that have done so. Sir William Crookes and Lord Rayleigh, for example, have given the enormous weight of their names to the reality of psychic phenomena. They have testified to "the reality of facts not yet admitted by orthodox science." But that is a very different thing from a definite theory of the cause of those phenomena. They are content to observe, to classify, and to record, and while they may have their own opinions they are too cautious to claim that these phenomena do more than prove the reality of certain abnormal and occult forces that may be objects of careful and continued inquiry.

But the incident will not be wholly profitless. After all, it matters little what "orthodox scientific societies" may or may not accept. Orthodoxy has lost most of its weight nowadays, whether it be scientific or religious. Doubtless they will arrive at the tale of the procession with the usual flag wavings, but at least there will be a revival of an intelligent public interest, which must ultimately come to anchor on those theosophical theories which include all the facts, and not a few of them only, and which have never yet been successfully impugned or attacked. The immortality of the soul will not be proved in the laboratory. Test tubes and chemical balances will not help us at all. Telepathy is powerless to comfort or to console. All these psychic researches may ban—indeed they are most likely to do so—but they will never bless. Nothing will in the least avail us except a system of philosophy in which nothing is either great or small, and in whose light a unified and a spiritualized nature is seen to move forward with order and precision to its appointed goal.

An intense volition will be followed by the desired result.—H. P. Blavatsky.



### PRACTICAL OCCULTISM.

*How can one get an outline of the training of the practical occultist? Is such information available?*

It is only the Practical Occultist himself who can say anything worth hearing on such a subject, and Practical Occultists are more concerned with the general well-being of the world than with the forced development of a few aspirants who may be actuated more by curiosity and ambition than by altruism. But some general indications of the process are accessible. Among the ancients you should read the works of Patanjali, the *Bhagavad Gita*, and the *Voice of the Silence*. Study these in the light of the writings of H. P. Blavatsky and William Q. Judge, and especially those writings that relate specifically to the subject of your question. You will find yourself then confronted with a practical test of your motives. If your motives are high you will feel yourself impelled to continue the quest. But if your motives are not high you will feel yourself discouraged.

But while it is only the Practical Occultist who can speak with knowledge upon such a topic there are certain conclusions that may legitimately be drawn from a purely intellectual acquaintance with the theory alone. Practical occultism may be said to be the edifice raised upon the foundations of the theosophical philosophy. Without such a philosophy there could be no impulse to search, since no man starts upon a journey without some clear conception of his goal and a definite belief in its existence. His first step will be to set his face resolutely in the direction of his destination. Not until then can he expect to find the landmarks and the sign-posts that shall lead him on. The second step follows the first—it never precedes it, and that seems to be the mistake that a good many students have made. They expect to reach the top of the ladder while omitting the lower rungs.

H. P. Blavatsky said once that the student of Practical Occultism must pledge himself to make Theosophy a "living power" in his life. Now that certainly did not mean an intellectual acquaintance with Rounds and Races, Tatwas, Sounds, Colors, and Atoms. She must have meant that the great theosophical essentials such as the Unity and Eternity of Life, the Reign of Law, Reincarnation and Karma must be so firmly grasped as to control thought and action. Merely to "believe" these things in the ordinary sense of the word can have no value at all, since it is evident that this sort of "belief" is quite compatible with

the most unphilosophical and even the most evil life. There are many so-called adherents of the theosophical philosophy who yet allow themselves habitually to think and act as though the trivialities of the day were of supreme importance and who measure the value of all experiences by the one gauge of the threescore years and ten. And there are others who talk loudly of Karma and who allow themselves to be unjust, or who are learned on the subject of the Lower Nature and who persistently feed and fortify it by selfish deeds, or who discourse eloquently on the Spiritual Will and who never once apply it to the restraint of the ugly evils in their own nature. And it is surprising to find that these people will habitually surrender to the automatism of practices engendered in the past and that they seem to be wholly unaware that they are doing so. It appears never even to occur to them that a philosophy that does not insistently and tyrannically govern the inner life is not a philosophy at all. In its futility it is on a level with eugenism, or futurism, or cubism, or any other of the indecencies and insanities of the day.

Now if we want to understand something of Practical Occultism, if we want to take the first step on that great path that leads to the stars, we must accept the aforementioned precept. We must make Theosophy a "living power in our lives." Forming for ourselves a clear picture of the theosophical essentials we must resolve henceforth to admit no thought to the mind that is inconsistent with those essentials. For example, we must learn to measure the value of all events by the gauge of eternity, and not by the gauge of seventy years. Then we shall find that we are not worried by the absence of an automobile, by the loss of money, or by the ill-will of others. All such things will become very small, just as an orange becomes small in comparison with a mountain, although it is large in comparison with a grain of sand. Thus we shall find an expansion of consciousness as we learn to think in eternities. But this is not a thing that can be done at certain stated times, just as some people go to church every Sunday and to the devil every Monday. The effort must be continuous. We must stand constantly as sentinels at the doors of the mind so that no thought enters that is inconsistent with the theosophical essentials. Now it is quite easy to say these things, but it is difficult to do them. It demands all sincerity, all energy, all watchfulness, but the results are certain and they are great.

### THINGS WE OUGHT TO KNOW.

Most of us have passed our lives in learning things we think we ought to know. But we find that we know very little about ourselves, the universe, and the purpose of existence. Why we are here, what brought us here at this particular time, and whither we are bound, are things we ought to know. If we don't know the meaning of existence we can not fulfill the purpose of life in any adequate manner. We are in ignorance on these vital subjects, and there is need that we should know some things the world in general is not acquainted with. In fact we should know the general laws that govern all life.

Theosophy postulates three fundamental propositions, which are a statement of these general laws that govern all life. Its first proposition is that there is One Great Cause, the source of all that is. This Principle is not given any name, nor is it limited by any idea of personality, for the very idea of personality implies limitation. There is, then, this One Absolute Principle, which is not a being, nor a form. This principle is omnipresent, and without it nothing could exist. Space is the one thing we can not exclude from any conception. Space has neither beginning nor ending. This principle, the supreme, can not be less than space, that which we perceive to be infinite.

The second great fundamental is the statement of the Law of Periodicity, which we see to be operative throughout Nature. In space the universes periodically manifest. This is but the repetition on a larger scale of phenomena such as the cyclic alternation of day and night, summer and winter, life and death. Our solar system is but the result of one that preceded it. Its period of manifestation is but another great day. So our present earth life is but the logical successor of its predecessor. We know that what we sow we reap, or shall reap. Analogy should teach us that what we are now reaping we must have sown. The ego in us is Life, Spirit, and Consciousness—that entity which preserves its identity through all the changes of human life, through the periods of rest between earth lives, even as between two days of this our present life.

This brings us to a consideration of the third fundamental, which is that every being in the universe has evolved to his present status through his own efforts, and that our future progress depends entirely upon the use we make of our opportunities. All steps up the ladder of attainment are made up of beings of different grades. No two beings could be

alike in all respects, for no two have had the same experiences. A realization of this law makes life and existence comprehensible in that it explains the seeming injustices and inequalities of life.

Reflection on these fundamentals should awaken us to a realization of our possibilities. All power is ours, if we will but claim it. Our very trials and temptations are opportunities for growth, a means of gaining strength when they are mastered. We have in us every power that exists everywhere, or that ever can exist. Why don't we express it? This can be done through will and a firm belief, steadfastly maintained, in our ability to do so.

### WHAT SORT OF PROOF?

EDITOR U. L. T.—*Sir*: May one ask what Sir Oliver Lodge means by proof when he speaks of having proved the possibility of communications with the dead? Does he mean proof in the same sense in which we can prove that three angles of a triangle are equal to two right angles, or does he mean merely something that can be twisted into a confirmation of preconceived belief? We may suspect the latter. But what a pity!

I am tempted to remind you of the so-called post-mortem communications received from the late Professor William James of Harvard. It will be remembered that Professor James promised to convey a message from the "other side" if he should find it possible to do so, and by way of a test he wrote a certain statement known only to himself which he securely enclosed and entrusted to a "researcher" friend. The communications arrived in due season—they always do—and they seemed to be an absolute establishment of identity. They constituted "proof." The communicating intelligence was then reminded of the sealed envelope and invited to divulge its contents, which it professed itself as quite willing and anxious to do. But unfortunately the result bore no resemblance to the sealed statement written by Professor James before his death.

We may well wonder why the modern researcher so obstinately closes his eyes to the fact that the whole realm of modern psychic research has been explored by the wisdom of antiquity and thoroughly mapped and charted. There is not a single phenomenon that was left unexplained by H. P. Blavatsky, and by means of a presentation of general laws that included the entire field and that can be applied with unflinching illumination to all the perplexities of modern psychic "discovery." Nor must we forget that this is not a mere

matter of academic interest nor simply a question of scientific veracity and judgment. The pronouncement of Sir Oliver Lodge can hardly fail to stimulate a dangerous spirit of experimentation and of reckless psychic adventure and that way madness lies.—F. T. S.

### PRODIGIES.

Professor Larkin, who attends to the somewhat meagre scientific requirements of readers of the *San Francisco Examiner*, has at least this to his credit—he never hesitates to say that he does not know. This is precisely the reply that he gives to an inquirer from Chicago who asks him to explain the psychological fact of mathematical prodigies. The inquirer from Chicago has encountered such a prodigy. He asked him "if electricity travels 186,000 miles per second how many miles would it traverse in three years," and after a lapse of fifteen seconds he received the correct reply. Hence the letter to Professor Larkin, who is a scientist of much eminence, although somewhat prone to a knowledge of the unknowable and to unawareness of the obvious.

Now if Professor Larkin had followed the strictly scientific precedent he would either have denied that mathematical, or any other, prodigies have ever existed, while adroitly suggesting that his correspondent was under the influence of liquor or untruthfulness, or he would have compounded a jargon of unmeaning terms in explanation of the phenomenon. For example, he might have said that the mathematical feat in question was caused by the emergence of the subliminal consciousness into cerebral activity, which would of course would have been a triumph for modern research and quite impressive, although meaningless. But to the learned professor's credit he does neither of these things. He says that he can not explain the mathematical prodigy, and he then goes on to point to other prodigies, equally inexplicable, such as the boy orators who have occasionally flamed on a rather bored world, and the English children who at the age of four years spoke Greek and Hebrew.

But when the professor says that the cause is unknown he must be allowed the privilege of reconsideration. The cause is quite well known, and it will be found set forth elaborately by the early Aryan philosophers who ages ago had fully explored the mysteries of the human consciousness. But perhaps it is not necessary to go to the Aryan philoso-

phers. Perhaps an appeal to common sense would be equally efficacious.

Now a mathematician who is a prodigy is not actually more remarkable than a mathematician who is not a prodigy. If we find a student who can solve a simple equation or extract a cube root we may reasonably argue that at some time or other that student studied the multiplication table and all the other mathematical stages that have led him to his present attainments. Confronted with the simple equation or the need of a cube root he calls instinctively upon the rudimentary ingredients, so to speak, of his task and applies them automatically to his end. In other words he has already learned the elementary principles of mathematics, and he calls upon them without effort or even an active consciousness that he is doing so. And the result to the wholly untutored mind would seem to be miraculous. But the educated observer knows that at some time or other the student must have learned the multiplication table and the simpler arithmetical processes.

Now the mystery of the prodigy lies simply in this, that we do not know when he acquired the knowledge that he displays. Being ignorant of reincarnation we assume that it was conferred upon him, or that he came into possession of it in some superhuman or miraculous way, since it is obvious that it was not gained during his present life, as in the case of the little children who spoke Greek and Hebrew. Blinded by our prejudices, we fail to draw the quite evident deduction that just as the student who solves the simple equation must at some time or other have learned the multiplication table so the mathematical prodigy must in the same way have acquired his knowledge, and that since he did not acquire it in this life he must have done so in some other and precedent life. Why the prodigy should have this knowledge at his command while ordinary people have not is another question and suitable for discussion at some other time. But the fact remains that those who have knowledge must have acquired it.

That the summation of knowledge acquired in past lives should sometimes become available to abnormal natures is not more remarkable than that we should be in the possession of characters that we obviously did not acquire by the experiences of this life. We know that character is the result of experience, but as soon as we are confronted with congenital characters we begin at once to explain them in some other way, by heredity for

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## REFORMS.

Surely never before has the world seen so much effort for its salvation and with results so meagre. The atmosphere positively palpitates with the cries of vociferous reformers clamorously eager for the trial of their pet specifics—and nine out of ten of them are coercive—and gloriously certain that the millennium awaits no more than an act of Congress that shall compel a certain number of people to do what they do not wish to do and which they have a right not to do, or that shall compel them not to do something that they wish to do and that they have a right to do. Amid the din of eugenicists, prohibitionists, Sunday observers, peace advocates, suffragettes, and socialists one fact alone stands out with uncompromising prominence. In spite of centuries of political "advance" and avalanches of legislation the world appears to be going with accelerated speed down the steep place that was traveled by the Gadarene swine on their way to the sea. Twenty million armed and trained men are thirsting for each other's blood and praying to the same God for success in cutting each other's throats. And even in those countries untouched by the relatively honest desolation of the sword there are sinister class hatreds from which all unutterable things may come. Suicide, alcoholism, crime, poverty, and disease are among the lesser portents that contemptuously defy the sociologist, the economist, and the philanthropist.

The outlook might be judged to be

somewhat more encouraging if it were illuminated by common sense, by some willingness to recognize facts and to act upon them. But it is not. Either our reasoning faculties are wholly in abeyance or the few who still have them are silenced and abashed by the credulities and the ignorances of the many. Eugenist legislation in Oregon, for example, is officially pronounced to be an evil failure. The same legislation in Wisconsin has resulted in numberless illicit unions that are certain to result in misery. But there is no diminution in the idiot hysterics elsewhere that still believe in our power to produce angel children by a careful matching of tints in parental eyes and by an analysis of grandparental idiosyncrasies. But no one suggests that the children themselves shall be taught to be unselfish, that they shall be instructed to choose between right and wrong, or that parents avail themselves of what may be called the law of spiritual heredity by processes of thought and meditation along the lines of a comprehensive philosophy. It is so much easier to estimate human values by borrowing the callipers and the weighing machines from the stock yards. And it is so much more in accord with the "thought" of the day to imitate the methods of the stock yards in the production of those values, no matter at what cost to human sanctities and to human dignities.

But sooner or later there must come the recognition that we have been traveling upon a dangerously false course and

that it becomes us now to look to causes rather than to effects, to cure the disease rather than to busy ourselves with the more apparent and aggressive symptoms. There is not a panacea now so confidently offered to the world that has not been tried again and again in human history. We profess to believe that prohibition will take us through the gates of gold, and we forget that prohibition has been a cardinal principle of Mohammedanism for a thousand years. The political influence of women is to cut the Gordian knot, and yet a few years ago we find the vast majority of the human race under the despotic rule of two women, the Empress of China and the Queen of England, and with results very far from satisfactory. Compulsory education, the whole gamut of modern political reform, is nearly as old as humanity. That which is is that which has been, and there is no new thing under the sun. Like the dog in the Scriptures we return to our vomit and indignantly call upon high heaven to witness that it lacks in flavor and in nutriment.

The watchmen in mediæval Europe were wont to break the silences of the night with the cry, "Unless the Lord this city keep, the watchmen watch in vain." Behind the words there was a profound philosophy. It was but a paraphrase of another and loftier assurance, "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." There can be no fine flower of civilization except it be rooted in spiritual thought and spiritual ideals. This and all other seed must bring forth after its kind. There is only one end to the worship of self and to the adoration of possessions, and that end is the destruction alike of the individual and of the social system to which he belongs. Wars and revolutions, suicides, alcoholism, and crimes, all the hellish brood that now rules the world unchecked and unrebuked, are born of human acquisitiveness, which in its turn is nourished in the nursery, the schoolroom, the college, and the church. We have hugged death to our breasts and called it life; pestilence, and we have called it health. There are not a thousand causes of human ills. There is only one. It is selfishness. There are not a thousand remedies, but one alone; and it is unselfish-

ness. Altruism is the only virtue as it is the only law, and so once more we may understand the words of a great teacher who said that whoever broke one jot or one tittle of that law was guilty of the whole. The finger of Nemesis will not point alone to kings or emperors, or diplomats or parliaments, as responsible for the carnival of blood in Europe. Unerringly it will seek out every human being who has made of self the god of his life. And unmistakably the voice of Nemesis will declare "Thou art the Man."

It seems as though humanity were incapable of learning except by the very extremities of pain. Go back in history as far as we will and we can see a long succession of empires, kingdoms, and republics, so long a succession that it melts away in the mists of myth. One by one they have arisen, culminated and fallen, and not one among them but believed, as do we, that it was the eternal heir to the ages, and that for it alone the universe has been in travail. One by one they fell before the judgment of Nemesis, which found in them all other things but human brotherhood, which alone could have given them immortality, which would have been for them the Philosopher's Stone of youth and strength and immortality. Some of them fell before the sword, and some withered away into senility and nothingness. Others were swallowed by the earth, and consumed by fire, and shattered by earthquake, and now we turn curious eyes upon their vanishing wreckage and utterly fail to read the reasons of their ruin. What have we that they had not? Human societies can be sustained only by human brotherhood, which is founded upon a comprehension of spiritual law and upon its observance. Nothing but a desire to serve in the utter forgetfulness of self can give cohesion to human institutions or vitality to human organizations. And without some comprehension of spiritual law and of the continuity of life and of its workings within us and around us there can be neither the incentive to act nor the courage to endure. The mission of Theosophy is to declare and to prove the reality of spiritual law. There can be no other success, as there should be no other effort.

## TESTIMONY AND KNOWLEDGE.

Whatever depends upon external appearance or testimony can never constitute knowledge. Only that which we directly and consciously experience do we know. All testimony is nothing more than an opinion or speculation unless each individual verifies it for himself. The bulk of the ideas that we hold are not knowledge. We speculate about the things that we could have knowledge of. This knowledge must be sought for within, and not without. As the oak exists in the acorn in principle, so does all knowledge exist in man, but man must manifest this knowledge himself. No one can do it for him.

Each one of us is the centre of the whole universe. Everything else is external to him. A study of this fact alone would solve for us many of the mysteries of being. The only world that each has exists in him. In each is the sun and the moon, the planets and the innumerable solar systems. The Self in each is the only permanent thing in the universe. Our ideas, our thoughts, our bodies change, but the Self changes not at all.

Have we taken stock of the ideas that we hold? Yet we have been, and are, in commerce with other beings. What is the meaning of life, the purpose of existence? Neither science nor religion can tell us. We speculate on these vital matters and accept the speculations of others who know no more than we ourselves. The religious and scientific leaders in the world today conduct us eventually to a blank wall and claim that everything beyond is a mystery, perhaps unsolvable.

Theosophy, on the other hand, presents a reasonable explanation of the purpose of existence. A study of its teachings will lead one to exclaim, "If this were true it would explain everything." The proof of Theosophy is that it does explain, as the proof of the pudding is in the eating. The application in daily life of what is there pointed out will give definite knowledge as to the meaning and purport of human nature. As one begins to apply the law thus disclosed so the perplexities of the world seem to straighten out. This can never be done for any one, but every one can do it for himself. All that can be done for others is to show reasonable testimony. The pearl of great price can never be bought nor stolen. Each one must gain it for himself.

And so Theosophy does not content itself with a presentation of the knowledge that has been gained by others. It shows how we may make that knowledge also ours, how we

may develop in ourselves the capacity to know, how we may reach up to the heights of our own being, where all knowledge eternally dwells. This is the supreme wisdom which it has been the mission of all the saints and sages to declare, the wisdom upon which every great religion has been founded, the wisdom which is as accessible today as ever it has been in the past.

## THE TOWER OF BABEL.

*What is the true meaning of the Biblical story of the Tower of Babel?*

This must be largely a matter of individual speculation, although the story has certain features that may help us to an interpretation. We may generally assume that all mystic references to builders or to building relate to the formation of occult movements or organizations. For example, Jesus is spoken of as the "Master Builder," a term perfectly understood by those who thus used it, while the rituals of the Order of Freemasonry are said to be saturated with the same idea. The sacred writings of the world are filled with similar allusions.

Then again we are told that the Tower of Babel was intended to reach from earth to heaven, and surely we can not be in much doubt as to the meaning of this. Occultism, by developing the spiritual side of human nature, does this very thing. It creates the bridge or the "tower" which unites the lower nature to the Higher.

But the failure recorded in the Biblical story is somewhat more obscure. We are told that the tongues of the Builders were confounded. Now we may put on one side the childish explanations of conventional theology, which is unwilling that any myth or glyph, however noble, should lie beyond the reach of its soiling and materializing fingers. And so much may be said in favor of a theory that the confusion of tongues refers to a loss of unity among the Builders or Occultists engaged in the work. And because they ceased to be interiorly united in thought, will, and feeling their undertaking is represented as coming to nought.

If this is actually the meaning of the story it is one that has been repeated over and over again in the history of Occultism. Unity among its students seems to be the only thing almost impossible to obtain. Erudition there has always been. There is nothing cheaper than erudition. Devotion of a sort has rarely been wanting. There have been self-sacrifice, energy, and enthusiasm. But the supreme requisite of a unity which implies the actual

merging into a common consciousness has been almost invariably lacking.

For unity means something far more than mere goodfellowship and an intellectual agreement to some common end. These things we can find in the board-room of a trust company, or among the directors of a bank. An occult unity means the breaking down of the sense of separateness, and therefore it is something more than unselfishness. It is rather the fruition of unselfishness, a definite state or condition that results from unselfishness. And it is this state or condition that precedes the collective illumination that belongs to a successful "building."

### MYSTIC CHRISTIANITY.

John Galsworthy, the distinguished novelist and playwright, writing in *Scribner's Magazine*, says that when the war is over it will be found that our religious dogmas have been scored through forever, a prediction that is safe enough to make, seeing that it has already been fulfilled, in spite of the protesting squeaks of the interested. But why does Mr. Galsworthy speak of "mystic" Christianity? There used to be a mystic Christianity, but it disappeared long ago, or Christianity itself would not now find itself in its present plight? It was the mysticism in Christianity that kept it alive. But here is what Mr. Galsworthy has to say:

"This mystic Christianity will not die in the open and be buried with pomp and ceremony; it will merely be dead—a very different thing, like the nerve in a tooth that, to the outward eye, is just as it was. That which will take its place has already been a long time preparing to come forward. I know not what it will be called, or whether it will even receive a name. It will be too much in earnest to care for such a ceremony. But one thing is certain—it will be far more Christian than the Christianity which has brought us to these present ends. Its creed will be a noiseless and passionate conviction that man can be saved, not by a far-away, despotic God who can be enlisted by each combatant for the destruction of his foes, but by the divine element in man, the God within the human soul. That in proportion as man is high so will the life of man be high, safe from shames like this and devoid of his old misery. The creed will be a fervent, almost secer application of the saying: 'Love thy neighbor as thyself!' It will be ashamed of appeals to God to put right that which man has bungled; of supplications to the deity to fight against the deity. It will have the pride of the artist and the

artisan. And it will have its own mysticism, its own wonder at the mystery of the embracing Principle which has produced such a creature as this man, with such marvelous potentiality for the making of fine things, and the living of fine lives; such heroism, such savagery; such wisdom and such black stupidity; such a queer insuperable instinct for going on and on and ever on!"

This seems to be a fair statement—so far as it goes—of a religious force that is already present inconspicuously in our midst. But the new religion will be something more than this. It will recognize a human capacity for knowledge greater than anything of which we have yet dreamed, and as this knowledge becomes a human possession it will disclose the great laws of evolution, which include the process of reëmbodiment or reincarnation from which alone can come the satisfying conviction of absolute justice. And human injustice will no longer prosper in the light of such knowledge as that.

### AN INDICTMENT.

It is inevitable that Mohammedans should point to the war in Europe as evidence that Christianity is not, after all, so very superior to the faith of Islam. This is precisely what Shейkh Achmed Abdullah does in the pages of the current *Forum*, and if he permits himself a certain amount of acrimony it proves at least that he has not been unduly influenced by his residence and education in England, France, and Germany. At the same time it may be suggested that the spirit of sanguinary vengeance is an ornament neither to Mohammedanism nor Christianity, and that if we are indeed about to witness a Holy War it will hardly tend to the "true tolerance" that he professes to admire. If Christianity has set a bad example to Mohammedanism there is no reason why Mohammedanism should set a bad example to Christianity.

Nations as well as men, says the author with admirable truth, should be judged by two factors—their virtues and their vices:

"As to virtues, what have you Christians done for the general uplift of the world which could not be matched by a random look into the pages of Oriental history? And as to vices, is there any degeneracy rampant amongst us which is not equaled by the degeneracy of the Western lands?"

"History has an unpleasant knack of repeating itself; and the helot of today has the disagreeable habit of being the master of tomorrow, regardless of race and color and creed. I would like to return to earth about three hundred years from today just to ob-



serve how my descendants, who will have intermarried with Chinese and Japanese, will succeed in ruling their colonies in Europe and in America. . . .

"Human nature is the same the world over, and there never was an originally superior race or people. Some nations have founded powerful civilizations which lasted for a shorter or a longer period, but it was never the racial force which caused it, but rather the irresistible swing of circumstances. "It was Kismet."

Who knows? It may be that in some future incarnation the author will see this very thing. Karma has played strange tricks, and this would be by no means the strangest among them.

There is no mystery about the Orient, says the writer, except such mystery as has been created by Christian ignorance, an ignorance that has no desire to be wise.

"There is perhaps a latent search after knowledge and truth in your hearts' souls. But your inborn selfishness forces you to believe that a healthy portion of ignorance is the best medicine against the ravages of the dangerous malady which is called Tolerance. Just a little effort would teach you that there is no mystery about us, no abyss which separates you from us. But your ignorance is your bliss and provides you with a sort of righteous bias. It also sheds a holy and therefore eminently Christian halo around your attitude of meddling interference in the affairs of Asia and North Africa. Of course you only interfere because of your laudable intention to show us the true path to civilization and salvation. And if accidentally you increase your own power and wealth, if you impoverish the native whom you attempt to 'save,' if you incite strife where no strife existed before you imported soldiers and Bibles and missionaries and whisky and some special brands of 'white' diseases . . . well . . . Allah is Great. . . ."

The attitude of Europe toward the Mohammedan, says Achmed Abdullah, has been governed by his religion and nothing else. Because he is not a Christian he has no human rights, and the liberty that is the sacred possession of others is not for him, since "an ounce of baptismal water makes such a difference, does it not?"

"We have suffered long enough a series of deliberate moral insults and material injuries at the hands of selfish, canting, lying Christianity, and we are still capable of tremendous energies when Islam is in danger. . . .

"You are deaf to the voice of reason and

fairness, and so you must be taught with the whirling swish of the sword when it is red."

Altruism and the virtues are not the monopoly of Christianity or of the white race in spite of a very general conviction to the contrary, says the author.

"In reality the teachings of Jesus are not a particle more apt to lead his followers in the golden path than are the sayings of the Lord Buddha, the laws of Moses, the wisdom of Confucius, or the words of the Koran. True tolerance, true altruism teaches us that what is right in Peking may be wrong on the shores of Lake Tchad, and what is wrong in a Damascus bazaar may be right at a Kansas ice-cream social.

"Such true tolerance is far broader than the limits of professing Christianity, than the limits of any established, cut-and-dried creed. It is as broad as the Seven Holy Rivers of Hindustan and as vast as Time. The creed of mutual sympathy is a very old creed: even amongst the troglodytes chosen spirits must have known it, the red-haired barbarians of Gaul must have heard of it, and amongst the lizard-eating Arabs of pre-Islamic days it must have found adherents. It is a human truth, a human principle which is the common property of mankind East and West; but Christian hegemony in worldly affairs has killed it, has blighted it with the curse of the cross."

Certainly it is true that all the great religions of the world teach the same ethics and that altruism and toleration are the gateways to the golden path. And since the author points this out with so much cogency and force it may be permissible to remind him that "the swish of the sword when it is red" belongs neither to the one nor to the other.

That the Bible is not a book like the Koran, for instance, set forth by the founder of the religion as its authoritative exposition, is, in fact, the fundamental weakness of Bible Protestantism. But the Bible, so far from being such a book, is simply, so far as the New Testament—its important part for us—is concerned, a collection of Christian writings, on its face, not essentially more conclusive than the works of other early Christian writers would be, especially if we consider the Gospel of St. Mark, and the Gospel and Acts of St. Luke; for no special reason is evident why their words should be infallible. They were not apostles; and we do not read of their having any divine commission to teach Christianity to the world. *Rev. George M. Smith.*

### VIVISECTION.

Those who feel themselves reduced to silence by the impudent and noisy medical claim that vivisection has reduced or is likely to reduce the sum total of human suffering may be interested to know that some of the most eminent medical authorities of the world have joined their voices to the chorus of protest that is daily becoming stronger from the aroused consciences of civilization. Some of this testimony has been collected by *The Woman Citizen* that thus does itself honor by its advocacy of compassion toward the animal world. Some of the evidence thus cited is as follows:

Surgeon-General Sir Charles Alexander Gordon, K. C. B., formerly Honorary Physician to the Queen: "I hold that the practice of performing experiments upon the lower animals with a view to benefiting humanity, is fallacious."

Dr. Henry J. Bigelow (the late), member of the Massachusetts Medical Society, Emeritus Professor of Surgery in Harvard University, etc.: "There is little in the literature of what is called the horrors of vivisection which is not well grounded on truth. . . . Vivisection is not an innocent study. . . . Vivisection will always be the better for vigilant supervision, and for whatever outside pressure can be brought to bear against it. Such pressure will never be too great, nor will it retard progress a hair's breadth in the hands of the very limited class who are likely materially to advance knowledge by its practice. . . . A torture of helpless animals—more terrible, by reason of its refinement and the effort to prolong it, than burning at the stake, which is brief—is now being carried on in all civilized nations, not in the name of religion, but of science. . . . By far the larger part of vivisection is as useless as was an *auto-da-fe*. . . . The law should interfere. There can be no doubt that in this relation there exists a case of cruelty to animals far transcending in its refinement and in its horrors anything that has been known in the history of nations. There will come a time when the world will look back to modern vivisection in the name of science as they now do to burning at the stake in the name of religion."

Dr. Charles Clay (the late): "As a surgeon, I have performed a very large number of operations, but I do not owe a particle of my knowledge, or skill, to vivisection. I challenge any member of my profession to prove that vivisection has in any way advanced the science of medicine, or tended to improve the treatment of disease."

Dr. Gordon Stables, C. M.: ". . . I have never yet met a truly brave man who was not kind to God's lower creatures, nor do I believe that a man can be both cruel and brave; but the amount of cruelty that takes place in this country under the title of legalized experimentalism is horrible to contemplate. It is ten times worse on the Continent, especially in such institutes as those in Paris."

Sir William Ferguson, F. R. S., formerly Sergeant-Surgeon to the Queen: "I am not aware of any of these experiments on the lower animals having led to the mitigation of pain or to improvements as regards surgical details."

William F. Clarke, M. D., B. Sc., London: "I have always thought this (vivisection) to be a prostitution of medicine. Physiological research is as distinct from the practice of medicine as is astronomy from navigation, and any attempt to combine the two will endanger our position in the eyes of the public."

### IS LIFE CONTINUOUS?

The question of the continuity of life is one which must interest every one. There are those who think that life ends with the death of the body; others that death is the gateway to an eternity of bliss in heaven. No belief, however, constitutes knowledge. What is needed is a philosophic basis which will appeal to the reason; a statement of law which will convince by its inherent reasonableness.

We know from experience that there is a continuity of life during sleep. There is something in the body which goes on through all its changes. That which changes not at all is life, consciousness, our very self. All else are but instruments for expression and impression. We are not, and never were, our bodies, although occupying them and limited by their capacities. Nor are we our minds, for we are constantly changing them. The mind is not a thing of itself, but is composed of a bundle of ideas which each of us holds. Our consciousness proves itself by its very existence. If life *is* at all, it is continuous.

Is there any evidence that there are beings above us, who by their very nature possess greater knowledge than we? There are records in history of the existence of such beings. The founder of Christianity had such knowledge. So had Buddha. They and all other great spiritual teachers have taught the same doctrine. How could these beings ever have reached their point of evolution without a continuity of life and consciousness which registers all the experience gained? No other

theory but that of a continual existence is possible.

Our dreams show that we are conscious and that we have all our senses, and that these senses are separate from and independent of the bodily organs. Wherever man is he is conscious, and has his senses. During the period of dreamless sleep we must have experiences. Into what state of consciousness do we then go? We certainly did not cease to live. Life and conscious were still going on. We simply have no instrument in our brains to record what was taking place. Our brains have not been trained to understand it. But a continuous memory is possible. The application of the thought to the desired knowledge fits the brain for its registration. Thus this knowledge of what passes in dreamless sleep, a higher state of consciousness than that of our ordinary waking state, can be brought into the brain. The only way is to realize that we are spirit, that we are immortal. We need but the realization of immortality.

To gain this realization we need something which shall afford us a right basis for thinking. We know that everything comes from the invisible, and returns to it. In the invisible is the source of all. Each and every people has had its conception of this great cause, an idea of God. There is a basis behind all those conceptions. This basis can not of itself be defined. We can conceive of an infinite Principle, an ocean of life, the origin, cause, and sustainer of all that was, is, or ever shall be. We know that Space has no beginning nor end. It can not be excluded from any conception. The Supreme can not be less than Space. Every one of us is a ray from, and one with, the Supreme.

If the world is composed of a myriad beings there must be a uniform process for all. This process is exemplified in the law of periodicity, which law is universal throughout nature. Some of its manifestations are day and night, ebb and flow, flux and reflux, summer and winter, sleeping and waking, birth and death. Thus birth must follow death as day follows night.

All progress is through change, and in human bodies. All is under law. Action and reaction are equal in effect. Whatsoever we sow we reap; hence we are now reaping what in past lives we have sown. Always there are those above and those below, as there are the grades in school, in which new pupils are constantly entering for the experience to be gained therein, and from which those who have gained all the knowledge possible pass

on to higher and more advanced classes or into the experiences of life itself. We are souls eternally progressing. The purpose of life is to learn. The main thing is to develop character. True character can not be classed with selfishness, fear, nor desire for possessions. Devotion to the interests of others is the first step on the path of attainment. This, with the realization that all powers in nature are ours, if we but claim them, will bring us into harmony with our Higher Nature, our true Self.

Heavens! when I think how perishable things, how imperishable thoughts seem to be! For what is forgetfulness? Renew the state of affection or bodily feeling, some or similar, sometimes dimly similar, and instantly the trains of forgotten thoughts rise from their living catacombs!—Coleridge.

A man must not do reverence to his own sect by disparaging that of another man.—Emperor Asoka.

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# The United Lodge of Theosophists

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## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*Ocean Park Lodge*—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

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*Oakland Lodge*—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



and tears. We should understand why flowers grow and universes revolve.

But to understand these things to the full we should have to realize that life or consciousness passes eternally from one form to another, shaping and making forms to correspond with itself, and that human life and consciousness, ourselves, reincarnates and carries onward to each new birth the results of the causes that were thought-created in other births.

Consciousness, life, thought, is the one eternal reality. The world of form and matter is the ever-changing expression of that ever-expanding and unfolding reality. The tint of a daisy, the speed of a planet in space, are the expressions of the kind or condition of the consciousness behind them, just as a frown or a smile is the expression of the thought that called it forth.

Now if men wish for perfect institutions they must themselves be perfect. Their institutions will correspond exactly with themselves. They will neither be better nor worse.

A physician once said that nine out of ten of his patients came to him, not to learn the laws of health, but to be shown how they might break the laws of health with impunity. Gluttons wished still to be gluttons, were quite determined still to be gluttons, but to avoid the penalty. The luxurious, the idle, and the self-indulgent had no intention to give up their vices, but they had every intention to evade the penalty.

It can not be done.

There is a natural law that forbids gluttony, and luxury, and self-indulgence, and it can not be thwarted any more than a man can remain under water and not be drowned. It is not God who drowns him. He drowns himself. He is not drowned by an "adverse and cruel fate." He is drowned by his own folly. It is not God who sanctions disease and starvation and war. There is no God other than our own spiritual natures, and it is we who create these things by our habits of thought, and by our habits of thought we can stop them. They are not inflicted upon us by an "inscrutable Providence." Disease and starvation and war, bad laws and unjust institutions, are the exact expression of our thoughts, just like the frown or the smile on the human face, just like the "nerves" of the hypochondriac.

Of what avail, then, is it to change our laws unless we also change our minds? Of what use is it to pull down an old building so long as the architect has only one plan in his head and is certain to put up another one that will be quite as bad. We can go on "reforming" the world, tinkering with our laws, and amusing ourselves with politics, until our hearts break, which is what they are about to do, but there will be no good laws, no healthy institutions so long as we cherish the insanity that self-preservation and self-seeking are the laws of life instead of its poisonous aberrations. The new social system must be the workmanship of men and women called forth by the collective thinking of individual unselfishnesses. No conceivable social system that is founded upon the assumption of human selfishness can live. And until we thus change our minds and reverse our thought habits we shall be in the position of the man who goes to the physician and demands immunity for gluttony or laziness, who expects to break the law and not to be punished, to create causes and to evade results.

It can not be done.

What we call little things are merely the causes of great things; they are the beginning, and it is the point of departure which, generally speaking, decides the whole future of an existence. One single black speck may be the beginning of a gangrene, of a storm, of a revolution. From one insignificant misunderstanding hatred and separation may finally issue. An enormous avalanche begins by the displacement of one atom, and the conflagration of a town by the fall of a match. Almost everything comes from almost nothing, one would think. It is only the first crystallization which is the affair of mind; the ultimate aggregation is the affair of mass, of attraction, of acquired momentum, of mechanical acceleration.

From the supernatural point of view people say: "This choice, as you call it, is, in reality, the action of Providence. Man may give himself what trouble he will—God leads him all the same." Only, unfortunately, the supposed intervention as often as not ends in the defeat of zeal, virtue, and devotion, and the success of crime, stupidity, and selfishness. Poor, sorely tried Faith! She has but one way out of the difficulty—the word Mystery! It is in the origins of things that the great secret of destiny lies hidden, although the breathless sequence of events has often many surprises for us, too.—*From the Journal Intime of Henri Frederic Amiel; translation of Mrs. Humphry Ward.*

### A MATTER OF JUDGMENT.

*Do you recommend Theosophists to study the Kabala or Rosicrucianism? I am told that they were once parts of the Theosophical movement.*

It is not in the power of Theosophists to study either the one or the other. What is now called the Kabala is but a fragment of the original writings, and a fragment that has been adulterated and distorted. And as for Rosicrucianism, whatever calls itself by that name is self-convicted as an imposture. Rosicrucians were forbidden to disclose their connection with the Order, or to pose as teachers, or as being in possession of any peculiar knowledge whatsoever. Their only visible mission in the world was to "do good by stealth and blush to find it known." Whoever calls himself a Rosicrucian has thereby proved that he is not one.

But why should you wish to study Kabala or Rosicrucianism save as a mere matter of intellectual curiosity? It may be true that these things were once parts of the Theosophy of the ages in which they flourished, but that they are not parts of the Theosophy of this age is sufficient reason for neglecting them at this time. What would you think of a sick man who took the medicine that was prescribed for him ten years ago, and for some other disease, merely on the ground that it was medicine? The wise physician prescribes for the symptoms as he finds them, and he will change his medicines with the progress of the malady.

Now the writer has no authority for saying that this, that, or the other was or was not a part of the Theosophy of earlier times, except so far as some few authoritative hints may have been dropped. But it is entirely evident that theosophical methods must change from cycle to cycle with changes in popular education, religion, and temperament. It is therefore quite possible that at other periods of history it may have been necessary to present Theosophy by means of the Hebrew terminology, for example, and under a Kabbalistic garb, at a time when no other terminology and no other garb would have been tolerated, and when the slightest aggressive variation from religious orthodoxy was impossible. But why revert to past possibilities and opportunities while present possibilities and opportunities are so much greater?

Now either the Theosophical Movement was, and is, under competent direction, or it was, and is, not. In the latter case we need not trouble about it at all. But if the Founders

were competent for their work we must suppose that they knew what they were about, and that their method of presentation was exactly suited to time and place. It is also evident that they were far more intent upon disclosure than upon concealment, and that they gave with a prodigality that has never been surpassed. It would probably be hard to find a more striking example of human perversity—one might say stupidity—than the so-called Theosophist who remains ignorant of the *Secret Doctrine*, or who contents himself with its cursory perusal, while wasting his time in poring over works on Rosicrucianism or Alchemy, and that actually contain not a word of either. Certainly it would be correct to say that there is more practical occultism in a single chapter of the *Ocean of Theosophy*, for example, than in all the books on Rosicrucianism and Alchemy and Kabala that are now obtainable. If the Rosicrucian student of the middle ages had received under his initiation oath one-hundredth part of the information contained in the *Secret Doctrine* he would have considered himself as blessed among men. And there are casual footnotes in the *Secret Doctrine* containing occult information that Paracelsus, for example, would never have dared even to hint at. And in order to regularize the foregoing let it be said that it represents no more than the writer's personal opinion.

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### PRAYER.

*Does Theosophy agree with the Biblical assertion that "the prayer of the righteous man availeth much"?*

Yes, Theosophy does agree with this assertion, but it will supply its own definitions of the terms that are used, and it will not accept the definitions of conventional theology. It will not regard as prayer every acquisitive petition from greed and ambition, every clamorous demand for the abrogation of law in favor of some individual, and possibly at the expense of some other individual.

Theosophy will also attach its own meaning to the "righteousness" which gives efficacy to prayer. For perhaps righteousness does not mean mere piety, nor adhesion to some code based upon creeds and dogmas. Presumably it means spiritual wisdom, and he who has spiritual wisdom will know not only how to pray, but what to pray for. Certainly he will not pray for a divine interference with the divine will, nor will he pray for a divorce between causes and effects. He will not pray that some divine being do for him what he can do for himself, nor for superhuman help

in destroying his enemies. He will not pray for the gratification of selfish whims, whether his own or another's, and he will not pray that the orderly processes of nature be set on one side.

The prayer of the "righteous man" will not take the form of petitions at all. Rather it will be an effort to see and to understand the divine plan and to bring it to actuality in his own mental life, and consequently in his acts. Looking into the depths of his own nature, or rather to its heights, he will there try to discern the pattern and the plan to which all creation moves, and being himself a creator, as are all men, he will produce that plan in himself, and so make of himself a mirror that shall reflect the universal Spiritual Will. Moving then in unison with the divine plan he will have all divine forces behind him. How then could such a prayer do other than avail much? If we would act with true creative force we must so dispose ourselves that the creative force plays through us, we must polarize ourselves to the spiritual currents, and not away from them. And this process of attuning the human thought to the divine thought is the only true prayer, and it is the only prayer that has any efficacy.

### PRECOGNITION.

*McClure's Magazine* for January contains a second article by Mr. William Archer on "Can We Foretell the Future?" It is a legitimate subject for discussion, but doubtless the necessity for writing down—a long way down—to a popular audience has compelled the distinguished author to import an element of sensationalism which we would willingly have been spared.

Indeed these examples of apparitions and previsions are surpassingly tiresome. We have heard them all again and again. They are the stock in trade of the Psychical Researcher, and have been so for years. They are now entitled to benefit under the Statute of Limitations. We are weary of hearing how Mrs. A awoke suddenly with the conviction that there was some one in the room, and of how Mr. B. dreamed that his mother-in-law was dead and waked to find it gratifyingly true. Of stories such as this we have page after page, and some of them would make our flesh creep but for the familiarity that breeds contempt. Doubtless the gallery will applaud, and what more can be wished?

But when it comes to explanatory theories Mr. Archer confesses himself to be gravely perplexed, a thing that the well-trained Psychical Researcher never permits himself to

do. He does not inform us with the customary omniscience that all things become simple in the light of the subliminal consciousness, nor that prevision is an invasion of the normal mentality by the subconscious self. On the contrary he reminds us in the words of Professor Richet that, "However strange may be the phenomenon of precognition we must not let ourselves be diverted from the truth by the strangeness of appearances. A fact is a fact though it may upset our conception of the universe; for our conception of the universe is terribly infantile." And this alone shows that Mr. Archer is a true scientist. Otherwise he would have preferred the formula, "A fact ceases to be a fact when it interferes with a formula."

But Mr. Archer permits himself to speculate. He says: "What we can conceive is an infinite intelligence capable of *thinking ahead* the whole development of matter and force, as an astronomer thinks ahead the movements of the heavenly bodies. Such a mind we can, I say, in some sense imagine; and it seems to me that only by taking it to consist of casual and fleeting glimpses into such a mind, does foreknowledge of the future begin to be intelligible. It is transcendental telepathy, thought-reading in the mind of God."

The discussion is undeniably interesting, and doubtless it fills a small niche in the scheme of things. But we may wonder how it is that writers such as Mr. William Archer should show so strange a lack of what may be called a constructive imagination. Surely a dozen tremendous questions must have leaped to his mind while he was writing this article. For example:

If the power of prevision exists in some persons, does it exist latently in all?

Is it subject to law, and, if so, what is that law?

Is there any way in which it can be developed in an orderly manner?

If such a power actually exists, are there other powers equally important, or even more so?

What part do they play, or will they play, in the evolution of the race?

If these powers are latent in all men, if their development is on the path of human evolution, may we suppose that the process of development will be continued in some future earth life, since we can hardly suppose a latency that is purposeless?

Of what significance are such powers in the exploration and comprehension of Consciousness as a whole?

Such questions spring almost irresistibly to

the mind. They open up a vista of possibilities almost staggering in its immensity. Surely such phenomena as these deserve a place in some inclusive system of philosophy rather than among the flotsom and jetsom of scientific chatter. Surely their highest use is not to wile away an idle hour or so.

And so we may turn with relief to an article by Mr. Judge that first appeared in *The Path* for August, 1894, and that was reprinted in the August, 1914, issue of *Theosophy*. It is entitled "Proofs of the Hidden Self," and the following is a short extract:

"Waking clairvoyance can not now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

"To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the support from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eyewitness.

"Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs."

### A PETITION.

An unpublished article by Mark Twain, called "The War Prayer," was recalled by Dr. Henry Neuman, leader of the Ethical Culture Society of Brooklyn, in an address recently delivered in St. Louis.

The article tells how a regiment on its way to the front assembles in a church and prays for victory. A white-robed stranger then enters with a message that the petition will be

answered if the men care to repeat it after understanding its full import.

Hence he bids them listen while he outlines these unspoken implications of their desire:

"O Lord, we go forth to smite the foe. Help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring their hearts of their unoffending widows with unavailing grief. For our sakes who adore Thee, Lord, blast their steps, water their way with their tears."

Because he was told that this article would be regarded as sacrilegious Mark Twain did not have it published.

It is therefore a pleasure to give to it the widest publicity in our power.

### THE JOURNEY.

I will go into the Great Silences, where the Gods are,

For there is found neither pain, death, nor the shadow of strife;

I will mount the Great Stairway, whose steps are measured by lifetimes,

And go into the Great Silences, the Great Star Spaces, where the Gods are, forever.

I will soar till my wings sweep the feet of the Beautiful Being,

Who speaks with the voices of still music and invisible harp strings;

Whose heart is the fount of all love and all beauty in all things—

And there will I dwell, in the Great Silences, the Great Star Spaces, where the Gods are, forever.

And the Beautiful Being will give me the breath of his wisdom,

He whose heart is the fount of all that is beautiful;

He whose eyes are as the shadows that wash the gateways of the stars,

And whose voice is a harmony in the Song of the Great Star Spaces, the Great Silences, where the Gods are, forever.

And He will walk by my side, He, the Most Beautiful Being,

As He walked in my first Earth breath, when I carried the Message—

The Message that I had forgotten, save that it was His behest—

But now I will walk again with the Beautiful Being, in the Great Star Spaces, the Great Silences, where the Gods are, forever.



### SIR OLIVER LODGE.

EDITOR U. L. T.—Sir: "I know that man is surrounded by other intelligences. If you once step beyond man there is no limit until you come to the Infinite Intelligence Himself. Once having gone beyond man you go on and must go on until you come to God. But it is no strange land to which I am leading you. The Cosmos is one. We here on this planet are limited in certain ways, and blind to much that is going on; but I tell you we are surrounded by beings working with us, co-operating, helping such as people in visions have had some perception of, and that which religion tells us saints and angels are, and that the Master Himself is helping us is, I believe, literally true."

This statement is taken from an address recently delivered in London by Sir Oliver Lodge, and, if it were divorced from its context, it is a statement with which Theosophists would be inclined broadly to agree.

But it can not be divorced from its context, and its context is the assertion of the possibility of communion with the dead, and of the actual frequency of such communion through those abnormally constituted persons known as mediums and psychics.

Are we then to understand that communion with "saints and angels" and with "the Master Himself" is dependent upon persons whose condition of mediumship is usually and unmistakably a disease, whose moral delinquencies call for constant watchfulness, and whose wisdom is commonly displayed by erroneous answers to such questions as "What will be the price of Great Northerns on January 1?" or "Will it be a boy or a girl?" The laws and conditions with which we must comply, according to Sir Oliver Lodge, in order to commune with "saints and angels" or with "the Master Himself" are the laws and conditions of mediumship, a state which is associated with moral, mental, and physical inferiority and decadence, a state open—fortunately—only to the few, and from which the many are—again fortunately—debarred. Are we to witness the birth of a new and more hideous priestcraft with degeneracy for its passport and moral irresponsibility for its credentials?

It is certainly a disheartening pronouncement from one to whom so much has been given and from whom so much might have been expected. Instead of inviting the world to the conquest of Self as a prelude to all Spiritual knowledge and vision and to the true "communion of saints," we are asked to gather in a darkened laboratory in order to

"test" the maunderings of the latest popular Sludge and to wonder why intellectual power should be degraded by death into the chattering of a feeble silliness. Instead of setting forth a philosophy of life based upon self-sacrifice as the door, and the only door, to the Kingdom of Heaven, the Valhalla of all who have highly attained, we are bidden to a sort of club of abnormals and subnormals wherein the commonplace struggles for precedence with the weird, the fantastic, and the ugly. Instead of calling upon all men to recognize their equal divinity and the power of that divinity to see and to know, we are referred to a committee of pseudo-scientists for conclusions "based upon the evidence." Sir Oliver Lodge seems to have led us out of the frying-pan into the fire. F. T. S.

### DESIRE AND LAW.

What takes place when a desire issues from a human heart? What action is set up and sent forth into the compendium of energy, elements, atoms, and electrons when a pang of desire is started in vibration throughout the universe? What are the relations between the human heart and the great reservoir of life?

Its significance may be mightier than we dream, for man, the "image of God," must have a tabernacle within himself for the registry of the power which ties and binds all things together in a working whole.

The heart is the seat of spiritual consciousness. In man the divine mind is focused in individuality, as the light of the great sun may be focused on the point of a needle. With a reflective power which is equal and opposite the parts can in turn reflect the whole, for energy is ever capable of transmission. It is never lost.

Except that the Divine Mind is in very truth manifesting through the mind of man what other explanation is there of man's free will? The idea of God is the idea of Infinity, and that which is infinite can have nothing that is without itself. Yet man can think what he likes, desire what he chooses, and will as it pleases him. This can not be puny man, adrift and apart, athwart and without that Divine Mind, which must include all desire, all thought, all will. Yet we know it as man, man indeed, and his thought, his desire, his will, are generations from himself. But they are generations from the eternal thought of "the Word made flesh." At the south pole, manifesting in material separateness, man is, in very truth, the living temple of the Spirit of God. His heart is that connecting link between his instrument of separ-

rateness and all that is; and from it, through it, by it, the great life moves on its eternal rounds forever unfolding.

Through the ages has man evolved this instrument of individuality, and through the ages will it continue to manifest in greater and ever greater completeness the power of "the Spirit of Truth that dwelleth therein." With cords more subtle than imagination's eye can picture, this individuality is linked and bound with all that is, or was, or will be. Its vibrations move throughout the cosmic depths, the vibrations of the cosmic depths culminate in it. Forms come to birth by it, and by it pass away. Only eternal reality, the Divine Mind, the "thought of man" remains. The process of evolution is the process of the spiritual birth of man growing to a realization of his own nature. Until his spiritual birth begins he can not understand that all the separateness there is, is of his making. By the mystic power of creative thought, ever desiring for himself alone, he more and more cuts off his power of knowing his eternal life, until the reign of death and hell is manifest supreme, and only the power of thought, the self-same power, remains to raise man from the dead again.

For a thought is a spiritual picture outlined in the eternal matrix. In thought the force of universal life asserts itself in summons, and there is no power, high or low, that can thwart its process. As it issues from the heart it vibrates from atom to atom throughout the realm of being, and, like the vibrating violin note, or the rhythm of an army's march that can cause an edifice or bridge to vibrate, to totter, to fall, so these vibrations of the heart of man set in motion all the life there is. With each there is more unity and harmony, or more discord, suffering and sin.

Each thought of personal self is a new death, for life is one in spirit. There is no power or knowledge that can be by any other law than love or unity. The slightest desire of a passing thought will have its consequences, and with it heaven or hell comes closer.

Look how the floor of heaven  
Is thick inlaid with patines of bright gold:  
There's not the smallest orb which thou beholdst

But in his motion like an angel sings,  
Still quiring to the young-eyed cherubim.  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we can not hear it.

—*"Merchant of Venice."*

#### AND MAN IS FLESH AND MIND AND SPIRIT.

I dread to look upon my many selves,  
The different natures dwelling in my soul:  
The ugly reptile reeking in his hole,  
The chained tiger chafing at control.  
And oh, the madcap band of cruel elves  
Mocking the lonely poet as he delves  
Amongst life's volumes, seeking on the shelves  
Of memory his heart's tear-written scroll.

A golden glory trembles on the air,  
The gleam of spirit-wings is over me,  
And to my ear a wondrous melody  
Whispers its benediction. May I dare  
To love my Seraph Self until I share  
His god-like power, his deep serenity.

—*Ferdinand Earle.*

The mind transcends the brain. Science can show ever new instances of mental facts which have no counterpart in the brain and of mental faculties whose operation is independent of the brain.—*Bergson.*

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# The United Lodge of Theosophists

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

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